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LUTHERAN EDUCATION



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Did you find it a bit difficult getting back into the swing of things after the hectic holiday pace? By the time you pick up this issue, most of the re-entry shock will have passed and the comfortable routines of the classroom, office, and parish life in general will have found their rightful place in your schedules. Let not the glow of our Savior's birth be lost on you or your charges as the distance from the December event grows larger and less salient in daily awareness. The doleful "Come, Thou Long expected Jesus" is a necessary corrective to "Joy to the World" since His coming, happy though the occasion, must continually be balanced by the sobering awareness of its purpose. Solemn, not morbid. May your ministry be blessed and leavened by the distinction.

What's new besides the new year? Like the new year, there is continuity with the old as *Bob Toepper* continues his series on "Is the Lutheran Teacher a Minister? Yes, but . . ." by extending an historical analysis of the question as it has been handled in the Missouri Synod. Again, good reading for cold winter nights.

David Mannigel proceeds to describe an innovative project carried on by a sister school in Missouri with his in Nebraska. Learning from each other was expedited when several teachers from each exchanged classrooms for a week. The intentional effort of learning from each other should alert all of us of rich possibilities of intra-school as well as inter-school stimulations that are available but at some effort.

Carol Ewald and *Kurt Stadtwald* address the challenge of teaching about the Holocaust from the unique perspectives of a classroom teacher who has done it and a college professor who develops a sound rationale for attempting so to do.

Meanwhile, *Reed Sander*, recently chosen a National Distinguished Principal, describes the experience in his typically modest way. We may all take pride in a fellow Lutheran educator's selection.

Finally, *Karen Netherton* brings Lutheran schools and the Internet into a kind of relationship by sharing the results of a survey she made. If the topic intimidates the computer-innocents among us, take heart in her direct and easily-understood approach.

The features writers we employ (widely defined!) again offer their typically rich array of thoughts for your sampling. Blessings!✠

*In
This
Issue*

One Danger In A Democracy

Paul Simon has chosen not to run for the Senate seat from Illinois he has occupied for the last eighteen years. Instead he has opted to pursue what this observer deems a loftier profession, namely, that of a teacher. His school will be Southern Illinois University.

Being freed from the usual constraints of party loyalty allowed him to make the provocative statement that Bill Clinton would be a better president if he did not heed the public opinion polls.

This notion is consistent with the vision of our American political forefathers who conceived the republic as being just that: a nation headed by elected leaders who would ponder the desirable balance between the opinions of their respective constituencies and the good of the nation (not always equivalent forces) before coming to a resolution of the problem before them.

With electronic media making it possible to sample public opinion almost instantaneously, it seems we may very well be in danger of losing this valuable principle in the political arena. Pleasing everybody has never been a sound working principle of government to begin with. Nor, until now, a feasible one.

The analogy to leadership in the church may not be so precise, but it has its points. The polity of our congregations, for example, has been resolutely democratic. Word has it that even C.F.W. Walther was excluded by his voters assembly so that certain decisions would not reflect clergy-domination. Yet it is equally clear that Walther did not surrender his role as spiritual leader, either in his congregation or in the Synod at large. As in all dilemmas, the choice must at times have been painful.

*Matters
of
Opinion*

Walther had to discern when the majority should be listened to and when it should not.

Simply stated, the majority is not always right whether in the purely political arena or in church matters.

This painful reality can too easily be set aside by engaging in that least admirable human behavior, namely, going along with the crowd.

We are here talking about professional integrity if we assume teaching and administration of programs are professions and not merely funnels for public opinion. Professions are, after all, characterized by a set of principles based on thoughtful research and practice.

Add to this mix the complexities of dogma and doctrine and spiritual maturity and the scene can become both murky and volatile.

The church professional is called to be thoroughly versed in all of these areas, especially the Scriptural/doctrinal. (By the way, in this very issue Robert Toepper and Shirley Morgenthaler make impassioned pleas for the necessity of Christian educators at all levels to richly equip themselves not only in liberal studies but also and especially in gaining theological depth.)

Any bucking of a majority opinion must be done from a principled stance. This is obvious. What is not always so clear is how this can be done in an evangelical spirit. Consider disturbing reports from a number of congregations currently enduring the leadership style of young (at least, newly-minted) pastors who have put the brakes on practices within certain congregations that have heretofore been considered adiaphora. The caution to be observed applies to all church leaders: is the principle involved worth the debris from the destruction of human relations? Sometimes it is, of course. And sometimes it isn't, especially when ego needs only are being served.

What's the moral for all this?

Bucking the majority may be necessary for the good of the program.

Make sure the principles involved are sound ones even though they may not be well known.

Use patience, patience, patience in conveying just what those principles are.

Before anything, pray for guidance. You're not altogether in charge, you know.†



Robert M. Toepper

Is The Lutheran Teacher A Minister?

Yes, but . . .

The question of teacher ministry in historical perspective

Part II

5. The teaching ministry is legally challenged

In 1949, in a spot check of income tax returns, the claim of Mr. Eldor N. Eggen, teacher of St. Lorenz Lutheran School, Frankenmuth, MI, that he was a minister of the Gospel was denied. The Internal Revenue Service expected income tax to be paid on the rental value of Mr. Eggen's dwelling. Mr. Eggen appealed for assistance to the Michigan District which appealed to Synod President John W. Behnken for further assistance. President Behnken requested the synodical Board of Parish Education to prepare a brief on the status of the Lutheran male teacher, which had been requested by the Detroit IRS office. The Board appointed Paul M. Bretscher, Arnold C. Mueller, and August C. Stellhorn as a committee to write such a brief. The brief, which was entitled "The Office of the Teacher in The Lutheran Church--Missouri Synod", set forth what the committee regarded as the true status of the Lutheran male teacher according to the Scriptures and the teachings of the Lutheran Church. It fully supported Mr. Eggen in his claim of being a minister of the Gospel and of not being liable for the income tax on his dwelling. The response from the Commissioner of Internal Revenue in Washington, D.C., in March, 1950,

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ruled that Mr. Eggen could not be regarded as a minister of the Gospel under the law and that the rental value of his living quarters was not exempt from income tax. (Stellhorn, p. 467-468)

The Synod determined that it would appeal this decision. Fred L. Kuhlmann, a lawyer and newly-appointed member of the Board of Parish Education, and Arthur L. Miller, the Executive Secretary of the General Board of Education, were added to the original committee. The new document this committee produced was a legal brief developed into a much larger statement than the initial doctrinal statement.

Quoting the Missouri Synod's "Tax and General Information Bulletin" published in 1977, Nafzger (LE, 135-136) stated that the office of the Commissioner of Internal Revenue stated the following reasons for recognizing called male teachers of The Lutheran Church --Missouri Synod as "ministers of the Gospel":

The Lutheran Church consists of local Lutheran congregations which are sovereign, self-governing bodies. The Lutheran pastor and the Lutheran teacher only are charged with the public ministry within a particular congregation. Such congregations have united themselves in a voluntary synodical organization. No layman as such may hold membership in the Synod;

membership in the Synod is held by congregations, pastors and teachers. Therefore, by official regulation of the Church the teacher is classified with the pastor in the matter of membership in the Synod.

It is stated that the term "teacher" arises from the fact that these men are employed to teach in the elementary, secondary, and higher schools established, maintained and conducted by the Lutheran Church, and that the term "teacher" is in a sense a misnomer as it implies that these men are in the same category as teachers of public or private schools. It is pointed out that according to the doctrine of the Lutheran Church, only those who have been specially "called" by the congregation may publicly exercise the rights of preaching, teaching and performing other functions of the public ministry. Elders, deacons, Sunday school teachers and others participate in church work but the special "call" into the public ministry of the Lutheran Church is reserved for only two classes of men, the pastors and teachers.

The Lutheran Church maintains a system of ten preparatory schools, two seminaries for the training of its pastors and two teachers' colleges for the training of its teachers. The students who attend the preparatory schools may enter either the seminaries and become

Lutheran pastors or the teachers' colleges and become Lutheran teachers. The curriculum of the teachers' colleges centers around courses in religion which is at the core of and permeates the entire course of study. There are 13 courses on religious subjects, eight of which are required and five of which are elective. It is contended that the Lutheran teacher's training is such that it qualifies him as a minister of the Gospel. The Lutheran parish schools integrate religious education with the entire school life, curricular and extra-curricular, and the work of the teacher is regarded as part of the ministry of the church. Financial assistance is offered to students in the teachers' colleges.

At the time a young man is trying to determine whether or not to become a Lutheran teacher, emphasis is placed on the service he is to render to God in the profession, and it is made clear that his chief compensation will not be the financial remuneration but the satisfaction of serving the Lord. It is pointed out to him that as a Lutheran teacher he has a heavy responsibility as a servant of the Church. The office of the Lutheran teacher is said to be a lifework, and the average term of office about 35 years.

A "call" is issued by a particular congregation or other authorized body requiring the

services of a pastor or teacher. The "call" is not merely an appointment to a secular position; it involves an election by the congregation. A "call" is never issued to laymen or to women, and may be issued only to such servants of the church as have been specially trained and officially approved by the Synod as pastors and teachers. If the Lutheran teacher accepts the "call" he is then installed by the congregation which issued it. Both teachers and pastors are installed, the only difference being that the initial installation of a pastor is called an ordination. The teacher's first installation is essentially the equivalent of an ordination in that it is a formal, solemn confirmation of the teacher's "call" as a lifelong servant of the Church--a consecration or setting aside of such person for lifelong service. By reason of the "call" the teacher shares with the pastor the performance of the public ministry in the Lutheran Church. In the exercise of the functions of the public ministry, the Lutheran pastor and teacher are on an equality as ministers of the Gospel.

A very important and significant factor is that a Lutheran teacher may be authorized by the congregation to perform and often does perform any or all of the following ministerial duties: confirmation instruction, preaching

and conducting church services, baptizing infants or adults, administration of Holy Communion, visiting the sick, spiritual guidance of church organizations, spiritual counsel, mission work, funeral services, and Church discipline. It is a matter of custom and not of doctrinal prohibition that Lutheran teachers do not conduct marriage ceremonies.

Like that of a pastor, the "call" of the teacher is for life. If a teacher or a pastor deserts his vocation for invalid reasons or disqualifies himself in any manner, he is declared "ineligible for another call" and officially removed from the synodical roster of ministers of the Church by the Synod.

Lutheran teachers along with the pastors participate in the pension plan operated by the Church.

On September 18, 1950, on the basis of this understanding of the status of called male teachers within the Missouri Synod, the Commissioner of Internal Revenue reversed his previous ruling by stating:

In view of the foregoing it appears that teaching in a Lutheran parochial school is a function of the public ministry in the Lutheran Church and that a Lutheran teacher has the status of a minister of the Gospel within the Lutheran Church. It further appears that a Lutheran

teacher is subject to the same rules and regulations as a pastor with respect to call, installation, discipline, and retirement; performs the same functions as a pastor insofar as the congregation which he serves sees fit to authorize him, and enjoys, as does the pastor, membership in the Synod. It is held, therefore, the Mr. Eggen is a minister of the Gospel within the purview of Section 22(b)(6) of the Internal Revenue Code. Accordingly, the rental value of living quarters furnished Mr. Eggen is not includible in the gross income of Mr. Eggen for Federal income tax purposes.

The Commissioner stated, however, that these conclusions were applicable only to the LCMS based on the particular facts presented to the IRS. (Stellhorn, pp. 468-471; see also Beck, p. 459 and Nafzger, *LE*, 136-137) Nafzger (137) adds that "one would never surmise, on the basis of this IRS ruling, that there are women parochial school teachers in The Lutheran Church--Missouri Synod."

At the request of the Synod, on January 25, 1952, the Commissioner of Internal Revenue ruled that the services rendered by a called Lutheran teacher were services performed by a duly ordained, commissioned, or licensed minister of a church in the exercise of his ministry and as such were exempt

from Social Security. The same ruling also covered the teacher's status for income tax withholding purposes, the wording of the two laws being exactly the same in this respect. Therefore, compensation paid to a called Lutheran teacher was not subject to withholding. According to Stellhorn (p. 471), in the documentation leading to these rulings, Mr. Kuhlmann had not claimed that teachers were pastors, a distinction he made very clear, but that they were still ministers whose first installation was regarded, in effect, as an ordination.

The 1953 synodical convention approved the clarification of the status of male teachers which the committee had presented to the government. A special resolution urged the study of the doctrine of the call, especially by conferences of pastors and teachers, during the following triennium.(1) According to Stellhorn (p. 473), no such studies were reported to the Synod.

As of January 1, 1955, the pastors and male teachers of Synod, whether serving a congregation or holding some other church position, including high school teachers and college professors, were qualified to participate in Social Security on a self-employed basis. Under "date of ordination" the teachers were instructed to list the date of their first installation. The status of male high

school teachers was established by the Bureau of Internal Revenue as being "ministers of the Gospel" in a special ruling in April, 1956. (Stellhorn, pp. 471-472) Also in 1956, at the request of Synod officials, called teachers were granted clergy certificates for reduced railway fares as ministers of religion. (Stellhorn, p. 473)

According to Kramer (*LE*, 98:1, Sept., 1962, 8-10), in 1959, the Missouri Synod opened the teacher colloquy process to women teachers.(2) It also said that women graduates of the two teachers colleges would be placed in the same manner as men graduates beginning at the end of the 1965-66 academic year.(3)

6. Auxiliary ministry is ideologically challenged

During the 1940s, 1950s, and 1960s, the argument that was voiced most publicly within the Missouri Synod was that Scriptures, the Confessions, and various church fathers defined a general ministry, the *ministerium ecclesiae*, and that all ministerial positions were equal branches of that general ministry. August C. Stellhorn, the first Secretary of Schools of the Missouri Synod and his colleague on the staff of the Board of Parish Education, Rev. Dr. Arthur C. Mueller, Sunday

School Secretary, were the primary proponents of this view. Stellhorn argued against Walther's statement in Thesis VIII without stating that he was taking issue with his hero, Walther. Mueller did a fine job of putting ministry in its Scriptural and historical perspectives, but weakened his position when he attempted to show that Walther would not have contradicted his sources and actually agreed with the general ministry position. In 1972, Dr. Stephen A. Schmidt, professor of education at Concordia College, River Forest, IL, took the position that teachers were full-fledged ministers in a scholarly interpretative essay. However, Schmidt, like Stellhorn, did not mention Thesis VIII, but, instead, gave his readers the impression that Walther's 1856 installation address was his first statement on the "teaching" ministry.

Secretary of Schools Stellhorn began to present the issue of the ministerial status of Lutheran teachers in the form of conference papers. One of his earliest papers was entitled "The Lutheran Teacher's Position in the Ministry of the Congregation".(4) It was a study document on the practical aspects of the question presented to a synodical Educational Conference in Seward, NE, in July of 1949. Little criticism or doubt was heard from the conference attendees, which included

a considerable number of pastors. In 1952, Stellhorn presented a paper to the Western District Teachers Conference entitled "The Lutheran Teacher in the Ministry of the Church".(5) This paper also described the call of the woman teacher, even if temporary and limited, as "just as divine as that of a pastor and a male teacher." (Stellhorn, p. 465)

According to Rietschel (p. 248), August C. Stellhorn, the first Secretary of Schools of The Lutheran Church--Missouri Synod from 1921 until 1960, believed that there were three erroneous conceptions of the pastorate: 1) That only the pastorate was the holy ministry; 2) that only the pastorate was divinely instituted; and 3) that all other offices of the congregation or the Church were branches of the pastorate (5, p. 5). At no time does Stellhorn, a hero-worshiper of C. F. W. Walther (Rietschel, pp. 88, 93), indicate that his argument is actually with Walther.

According to Stellhorn,

There is no such thing as "only one divinely-instituted Church position" as we have commonly claimed for the present-day pastorate. On the contrary, if the positions in the early Christian Church may be said to be divinely instituted, then Scripture teaches that God instituted a number of offices or

church positions, none of which can be proved to exist in its original form today. (4, p. 3)

Stellhorn believed that it was "wrong to confuse the public ministry with the pastor's office in the sense that only his office is a public ministerial office." (5, p. 5) Instead, he believed that there were many and varied offices in the church, and all led to carrying out the church's ministry. He stated that in the early Christian church there were a "multiplicity and variety of church offices" that carried out the mission of the church. (5, p. 6) The New Testament revealed "a diversity of gifts and church positions." (4, p. 3) Christ, in order "to perpetuate and extend His ministry in the immediate future, after His ascension,...prepared and sent out His apostles, and also gave the Church a great 'diversity of gifts'...." Stellhorn pointed out that "the apostolate and the special gifts of the Spirit were discontinued, and so were all the early church offices which the Lord established directly or through His Church." However, while the apostolate and special gifts had been discontinued, "the ministry or office of the Church" had not been discontinued. It made no difference whether the Lord established an office directly or through His Church, "it was in every case the Lord who established the office, and the office was a divine institution." Thus,

Stellhorn believed that the offices of the ministry in the contemporary church were divinely established, but created by the church according to its needs. (5, p. 6)(Rietschel, pp. 243-246)

Stellhorn denied that all other offices of the congregation or the church were merely branches of the pastor's office. The pastor was not the commander-in-chief with all others around him being delegated various ministerial functions to perform in an auxiliary manner. The problem with this viewpoint, according to Stellhorn, was that ministry was equated with the pastorate rather than with the mission of the church. According to Stellhorn, it was incorrect to view a Lutheran teacher's office, or any other church office, as a branch of the pastorate; rather all church offices were to be considered as branches of the church's ministry, which included the preaching and teaching of the Word and the administration of the Sacraments. (Rietschel, pp. 247-248)

To those who considered the parochial school teacher's office to be an auxiliary office to the holy ministry, Stellhorn pointedly commented that "the Bible knows nothing of auxiliary offices to some other office...." However, while Scripture was silent on auxiliary offices, Stellhorn was willing to admit that it did recognize that there

were differences in church offices. When the apostles needed relief from their many duties in Acts 6, they created the office of deacon. According to Stellhorn, while the office of deacon was created

...to set the apostles free to give themselves "continually to prayer and to the ministry of the Word," Scripture does not refer to it as an auxiliary office of the apostolate, though it was a real help to them. Rather, it was a function of the public ministry first performed by the apostles, and now given over to other church servants. (5, p. 7)

According to Stellhorn, there was a difference between ministerial offices, but the difference had nothing to do with the degree of divinity of the office or the nature of its institutions, but only in the kind of service rendered. Stellhorn also disapproved of the concept that other offices of the church were merely branches of the pastorate because of the ranking of offices that flowed from this idea. He felt that "Scripture undertakes no ranking, and never speaks of a higher or a lower office." (4, p. 5) (Rietschel, pp. 248-249)

The "call" was essential to Stellhorn's thinking about the teaching ministry "because no individual Christian has the right to work in behalf or in the name of his fellow Christians without authority from them." With a valid call in

hand, the Lutheran teacher was a public minister of the church. (5., p. 9)(Rietschel, p. 252)

According to Stellhorn, "the teacher's office is not the pastorate of a congregation, or any duplication of it." Rather, the teacher's primary task was the "performance of the public ministry among the children, by teaching [in] a parochial school and by activity in or through other agencies of Christian training for children." In addition, a Lutheran teacher also was responsible for such lesser ministerial functions as youth work, being an organist, serving as a choir director, and a host of other activities as would be defined in the teacher's call. (4, pp. 9-10)

The creation of the office of the teacher in a congregation, as Stellhorn viewed it, relieved the pastor of certain duties that had formerly been assigned to him. The ministry of the congregation was now "divided into a pastor's and a teacher's office or offices" with the teacher serving as an aid to the pastor and, conversely, the pastor serving as an aid to the teacher so "that the ministry of the congregation be carried out more fully and more adequately". (5, p. 12) The scope of the pastor's responsibility extended over the entire congregation. The teacher's office also was "an office of the entire congregation, a service to the entire congregation, and,

therefore, the teacher shares with the pastor a degree of responsibility for the entire congregation."(4, p. 13) (Rietschel, pp. 263-264)

In regard to women in the teaching ministry, Stellhorn stated that "her call is just as divine as that of a pastor, male teacher, professor, and any other public minister of the Church...." However, a woman was "limited by Holy Scripture to certain functions in the church on account of being a woman, and she is limited also as a teacher."(6) He did not grant the full office of the ministry to women, but restricted the woman teacher's ministerial service "to children and women, as far as teaching and training are concerned." (4, p. 12)

In 1964, the Board of Parish Education of The Lutheran Church--Missouri Synod authorized the publication of *The Ministry of the Lutheran Teacher* by Rev. Dr. Arnold C. Mueller,(7) its Sunday School materials editor. Mueller's work was based on extensive research that led to a series of presentations that he had been making within the Synod since 1948. Mueller's study of ministry was based on Scripture, the church fathers, and church practices, especially those within the Missouri Synod.

Mueller (pp. 11-12) defined the two conflicting viewpoints

regarding the nature of ministry within the Missouri Synod:

Two views of the ministry have been propounded among us, and they are mutually exclusive, it is an either-or. According to one view, the pastorate is the one divinely instituted office; all other positions in the ministry stem from the pastorate and are auxiliary offices to the pastorate. According to the other view, which I believe is the Biblical one, God had instituted the office of the ministry, that is, He has commissioned His church to proclaim the Gospel and administer the sacraments, but He had not prescribed forms in which the church is to fulfill the commission. All forms of the ministry, including the pastorate, stem from the one divinely instituted and all-embracing office of the ministry.

According to Mueller (p. 16),

The wrong concept of the ministry was so deeply ingrained in my thinking that for months I was unable to find my way through the plethora of materials to a clear understanding of the ministry as presented in this book. In view of my experience I have said repeatedly that the person who has been brought up to think of the pastorate as the one divinely instituted office will have to go through an evolution in his

thinking before he will be able to see just what the Scriptures say and what they do not say about the ministry, and why men like Luther, Chemnitz, and Quenstedt were careful not to identify the one-man pastorate as the one divinely instituted form of the ministry.

In his book, Mueller (pp. 16-17) used the term "ministry" to denote the general, all-inclusive ministry, the *ministerium ecclesiae*. He restricted the term "office" to denote all offices or positions in this general ministry. Instead of speaking of the office of pastor, teacher, editor, or professor he used the term "position" to denote particular forms of the ministry, such as those just named. Each of these positions entailed certain duties, which he called "functions".

In his summary of the testimony of Scripture concerning the ministry, Mueller (p. 38) stated that the term *diakonia* was the common New Testament term for the activity of ministers of the church. *Diakonia* was used for any kind of service rendered by private individuals, by men holding public office, and by those who were especially called to perform the public ministry of the church. It was applied to all ministers of the church who taught, administered the sacraments, and performed other functions of the holy office. Apostles, prophets,

evangelists, "shepherds", teachers, bishops, elders, and rulers--or leaders--were titles given to the men who participated in the public ministry of the church. According to the evidence of the New Testament, the ministry of the church was broader than what today is called the pastorate. Local churches were served by a number of men and there is no evidence of a one-man eldership. There was only one office of the ministry and all servants of the Word participated in it.

According to Mueller, (p. 38), the word "ministry" may be used to designate all persons who render service and thereby promote God's kingdom. This is commonly called "the priesthood of all believers." However, this ministry must be distinguished from the ministry of the servants of the Word who were specially called to serve the church publicly. Such leaders are called *diakonoï*, or servants, to indicate that the Lord has called them to serve, not to exercise authority over others. The hierarchical movement which followed the New Testament period is contrary to the spirit of the Gospel, for it substituted the rule of the clergy for the ministry of humble and willing service.

According to Mueller (p. 51), there was no Scriptural basis for a hierarchy with its distinction between clergy and laity and the clergy's

assumption of power to rule over the lay members of the church. In view of their baptism, all believers are spiritual priests to whom Christ has committed the Office of the Keys. All Christians have the right to call pastors and teachers, commission missionaries, and publish religious literature in order to promote the work of the Kingdom. Believers have the right and duty to teach and to preach the Gospel at any time and place by virtue of their general priestly call, for the ministry in the wide sense is the possession of all Christians. The office of the ministry, the public ministry, is different from the priesthood of all believers. A Christian may serve in the public ministry only when his fellow Christians have authorized him to do so. God calls men to serve in the ministry when a local church or a group of churches extends a call to the individual inviting him to exercise the functions of the ministry in their behalf.

In his interpretation of Walther's *Kirche und Amt*, Mueller (pp. 57-58) said that one is given the impression that Walther regarded ministry (*Predigtamt*) and pastorate (*Pfarramt*) as being identical. He often used the two terms interchangeably. Walther sometimes spoke of the *Predigtamt* and meant the pastorate only. At other times he would speak of the *Predigtamt* when

he was referring to a ministry that encompassed more than the pastorate. Mueller was certain, however, that Walther recognized only one office. Thus, Walther sometimes used terminology that indicated that he conceived of the ministry in broader terms than only the pastorate. (p. 54) According to Mueller's interpretation of Walther, the Lord instituted only one office of the ministry, but this one office has so many functions that one person could not possibly carry out all of them. All servants of the Word, whatever functions they may have assigned to them, participate in this one divinely-instituted office of the ministry. According to Mueller (pp 76-77), Walther taught that the office of the ministry was subdivided and he quoted Luther as saying that the congregation determines the number of branches or positions needed for the proper fulfillment of its mission.

Mueller then turned to a study of Thesis VIII of Walther's treatise *On the Ministry*. This thesis, with Walther's elaboration, he said (pp. 78-82), simple as it was, had caused a great deal of confusion within the Missouri Synod. Walther's language, especially in the elaboration, accounts at least in part for the confusion. Walther lifted the term "highest office" out of the Apology to the Augsburg Confession and out of Luther, thus divorcing it

from its original context. Reading it in Thesis VIII in isolation gives the impression of lesser functions that are part of a higher function. When Walther used the term *Predigtamt*, which is often identified with the pastorate, it appears that he meant to say that the pastorate is the highest office in the church. Since the pastorate as we know it today was not prescribed by the apostles as the one God-pleasing arrangement for the fulfillment of the charge to preach the Gospel and since the pastorate is nowhere in the New Testament called the highest office in the church, we err if we ascribe to the pastorate alone what should be termed the highest function of that all-inclusive office called the *ministerium ecclesiae*. The Confessions, borrowing the term from Luther, identify the "highest office" with those who "labor in the Word and doctrine". In fact, Luther asserted that a person who has the office of the Word delegated to him has all the other offices delegated to him also.

Mueller (p. 83) stated the crux of the controversy in these words:

Some will say, "After reading thesis VIII and Walther's elaboration, I am convinced that Walther refers to the pastorate when he used the term Predigtamt." Well, we have tried to

interpret Walther charitably. If he identifies Predigtamt and pastorate, all we can say is that he is not in agreement with Scripture, nor with John Gerhard, nor with Martin Chemnitz, nor with Luther, nor with himself. If in this instance Walther, great theologian that he was, erred, then we ought to correct his error and get back to the Scriptures and to Luther and the great theologians who are in the tradition of Luther.

Mueller (p. 85) identified a flaw in Walther's argument where Walther said that "the incumbents of the public ministry" who are entrusted with the Office of the Keys must be the highest office, because the Keys embrace the entire authority of the church. According to Mueller, preaching and teaching are the highest function of the one office of the ministry which is subdivided into branches or individual functions or positions. Pastors do not have the authority of the Keys exclusively. Other ministers are called by the church for the exercise of specific functions which are part of the Office of the Keys. According to Mueller (p. 87), Walther certainly did not intend to take a view of ministry which would be inconsistent with the sources he quoted.

Mueller (pp. 89-91) continued his analysis of Walther's Scriptural proof for Thesis VIII: Walther stated that the Lord

established only one office in the church. This one office embraces all positions in the church. These are statements from Luther who felt that the proclamation of the Word embraces all spiritual offices. For Luther the proclamation of the Gospel was primary because the Word is primary, and the Gospel is primary because the Word is primary, and the commission of the Word embraces everything. And the pastor is certainly entrusted with this responsibility. But Walther continued: The highest office is the ministry of preaching (*Predigtamt*). With this highest office all other offices are simultaneously given. All other offices are merely a part of the *Predigtamt* and are auxiliary offices. When *Predigtamt* is identified with *Pfarramt*, or pastorate, it appears that the pastorate becomes the one divinely-instituted office of the ministry and those who are professors, teachers, editors, and the like, therefore, have no divine call, since these positions are man-made.

Mueller (pp. 92-93)
continued:

Walther's choice of the term Predigtamt was unfortunate (especially since he uses the word interchangeably with Pfarramt), because this term is used indiscriminately to indicate either the

general ministry or the pastorate. If we translate it as "ministry of preaching", the meaning remains the same. The term "ministry" today suggests the pastor's office to most people. The church should have kept the original meaning of diakonia in mind. As we have seen, it is Paul's expression for all types of service rendered for the promotion of the Gospel. We may, therefore, speak of the teacher's position as the "ministry of teaching" just as we may speak of the pastor's position as "ministry of preaching", for both are ministers in the sense in which Paul employs the word diakonia. When the church again conceives of its servants in terms of diakonia, or service voluntarily rendered for the benefit of others, there will be no hesitancy about calling those men ministers who have devoted themselves unselfishly to the vital and painstaking task of laying foundations and building up the spiritual life of boys and girls in the classroom.

Walther's choice of the term Hilfsamt, which we have rendered "auxiliary office" is likewise unfortunate, for it has led some to the erroneous conclusion that if certain positions are auxiliary to the Predigtamt, the pastorate must be the one divinely instituted ministry. We have shown that this view is inconsistent with the teaching of

Scriptures and of the theologians on the general ministry. Auxiliary offices are nowhere mentioned in the New Testament, although the deacons of Acts 6 and of I Tim. 2 and young men like Timothy and Symvanus were in a sense assistants to the apostles or to the elders who presided over the congregations. The term is not used in Scripture to designate any one of the various offices of the church, e.g., those listed in Eph. 4.

Mueller (pp. 93-94) then attempted to determine the meaning which Walther associated with the term "auxiliary office". Mueller explained that when the pastoral duties of a congregation, like teaching the elementary school, became too great a burden for one man, the congregation, exercising its priestly rights, often extended a call to another educated and qualified person to assist their pastor. If the second minister was a pastor, this second pastor would have a *Hilfsamt*, or auxiliary office, assisting his brother pastor. "Associate pastor", however, would have been a better term. If the second person called was a teacher, the congregation would create a new position, which would be a branch or form of the public ministry. The congregation now had called the teacher to perform certain functions of the parish ministry as a *Hilfsamt* which were formerly assigned to the pastor and embraced

his office. The teacher, however, did *not* work for the pastor. He worked for the congregation *with* the pastor in a particular field.

Mueller (pp. 94-95) concluded his analysis of Thesis VIII by saying:

Even though we can justify Walther's use of the term "auxiliary office", it is evident that the term has tended to confuse. It has been employed to designate the position of teaching as a branch of the pastorate and, hence, subordinate to the pastorate. Actually the position of teacher is not a branch of the pastorate, nor is it subordinate to the pastorate, but like the pastorate it is one of the branches or forms of the general ministry. To avoid confusion, we ought to discard the term "auxiliary office" altogether and speak only of the position of teacher, likewise of the position of pastor.

Mueller attempted to summarize what he considered to be the position of Walther: Christians, organized into congregations, exercising their God-given prerogative, create whatever positions they deem necessary for the adequate discharge of the ministry in their midst. Although created by human beings, these positions are a divine institution because they are branches or positions of the one divinely-instituted office of the

ministry, the *ministerium ecclesiae*, which was instituted by Christ. The call given to the incumbents determines the functions of their ministries. The preparation of children for the fulfillment of their priestly and stewardship duties belongs to the performance of the ministry. Such preparation includes the teaching of the secular branches; hence the teaching of the secular branches is embraced in the call the congregation extends to a teacher (pp. 137-138), because, strictly speaking, the distinction between the sacred and the secular does not exist for Christians. (p. 147)

In speaking of ordination, Mueller (p. 143) stated that "it has evidently never been the practice of the Lutheran Church to ordain teachers, although the reason for the practice of ordaining pastors but installing teachers is unconvincing, especially since ordination has the same meaning as installation."

In reference to women teachers, Mueller (pp. 163-164) stated that "Sunday School teachers, Bible class teachers, and women teachers in our schools, all have a divine call. Of course, their responsibility is far more restricted than that of a pastor or a male teacher in the school." According to Mueller (p. 164),

Even before the Fall, God ordained that the man should be the

head of the woman and that the woman should be subject to the man. After the fall the Lord ordained that the man should rule over the woman. According to the Law, woman is to occupy a subordinate position to man, a position which is quite consistent with love.

...On the authority of the Old Testament Scriptures he [Paul] teaches that women must remain silent at such public gatherings composed of men and women. A woman who would violate this rule would be guilty of exercising authority over the man. Paul enjoins silence upon women in situations of this kind.

The Scripture references for such silence on the part of women are I Cor. 14:34 and I Tim. 2:11-15. Quoting Dr. George Stoeckhardt (*Concordia Theological Monthly*, V:10, Oct., 1934, 764-773; reprinted from *Lehre und Wehre*, 43:3, Mar., 1897, 65-74), Mueller (pp. 163-166) stated that these passages, however, do not imply that women teachers do not have a call to teach. Scripture does not absolutely forbid women to teach. Nowhere, are women forbidden to teach children, nor are they forbidden to teach in behalf of the congregation. According to Luther, women can also teach other women. According to this position, Paul forbids women to appear before public gatherings of the church as

teachers, to speak at the meetings of the congregation, and to teach men. Such would be inconsistent with the nature of women and their natural relationship to men.

According to Mueller (p. 166),

Our church therefore makes a distinction between male teachers and women teachers because of the peculiar functions for which God has designed the man and the woman. Male teachers enter the service of the church with the intention of continuing in office until the Lord relieves them of their duties, something not required of women. Marriage does not interfere with the faithful performance of the task of the male teacher. Moreover, he is free from the restrictions God's Word has imposed on the woman. He may take an active part in the voters' meetings; he may have charge of the service in the absence of the pastor; and he may perform other functions, including the so-called sacerdotal functions, at the behest of the congregation. This wider field of activity, indeed, does not affect the status of the male teacher.

According to Mueller (p. 167) the "Solemn Agreement" in the appointment of women teachers took these principles into account. God made woman for the sacred function of motherhood and to be a helpmeet for man. Women were called into the

ministry of teaching with the understanding that they were free at any time to withdraw from the classroom and marry.

In 1962, the Synod's convention charged a committee of the School of Graduate Studies at Concordia Seminary, St. Louis, MO, which was studying the question of "Church and Ministry", to add the status of women teachers who had graduated with a degree from a synodical teacher education program to its agenda. (*Proceedings*, 1962, p. 90) The committee reported in 1965. The Committee said that:

The history of The Lutheran Church--Missouri Synod suggests that our forefathers envisioned only one divinely ordained office, namely, the pastorate. Everything else was only a part or a division of that one man's office. It would, however, be better to speak of ministries (Eph. 4, I Cor. 12, Rom. 12) and recognize that there are many functions to be performed in the overall ministry as it is broken down into individual ministries. When persons because of their gifts are invited and authorized to perform the various functions of ministry within and for the body of Christ, it would seem that the only word suitable for this activity of the church is the word "call".

Therefore, the Committee said that appointment of certified women teachers by the church was

properly regarded as a call. Women teachers could be "commissioned" or "consecrated" as part of their induction into office and they could be "installed" upon moving to a new locale. It stated that they also should follow the same procedures for responding to a call as expected of male teachers. (*Workbook*, 1965, p. 47) The report was adopted by the convention (*Proceedings*, 1965, p. 99).(8)

According to Stephen A. Schmidt, professor of education at Concordia College, River Forest, IL, whose book, *Powerless Pedagogues: An Interpretative Essay on the History of the Lutheran Teacher in the Missouri Synod*, was published by the Lutheran Education Association in 1972 (p. 5), from the time of the formation of the Synod, there was a lack of theological clarity concerning the status of teachers. Teachers were almost clergy, yet almost laymen. Their theological status remained unclear throughout the history of the Synod. This lack of clarity, according to Schmidt, was intentional for it tended to keep teachers in their places, auxiliary to the ordained clergy.

According to Schmidt (p. 5), after the teachers seminary was separated from the theological seminary, the standards and education of the teachers seminary were seriously impaired. After

this time, the length of the educational preparation for the preaching ministry exceeded that of the teaching ministry, and, as a result, the pastor became far better educated and more knowledgeable than the Lutheran teacher. At the teachers' institutions, according to Schmidt, the education of teachers has consistently been a process of paternalistic indoctrination. Early professors at the Addison Teachers Seminary were all members of the pastoral clergy. The first teacher was employed there as a professor only after it was ten years old. The majority of the faculty were educated as pastors during the first fifty years of the Synod's history. According to Schmidt, through a careful process, teachers were taught their proper place in the public ministry. They were taught to remain subservient to the office of the pastor, both in the educational institutions for teachers as well as in the professional literature of the Synod. In addition, according to Schmidt (p. 60), the role of the teacher in the life of the church was not clearly defined and, as a result, teachers were unsure of the precise nature of their ministries. This uncertainty led to a weakened professional self-image. Unsure of his office and lacking consistent ecclesiastical identity, the teacher had to compensate with over-dedication, proving again and again his

superlative service and dedicated humility. He had to work harder than others to vindicate his worth and justify his being, in some cases, his job.

According to Schmidt (pp. 61-62), early teachers were often pastors, and those who began as teachers often transferred into the preaching ministry later in their careers. Teaching was then an apprenticeship to the preaching ministry. As more non-pastors filled the classrooms of the parochial schools, difficulties arose, especially where two or more teachers were called to a single parish. The pastor then became the dominant figure in the public ministry of the parish, while the teacher assumed a lesser status. Pastors were careful to define that role, and as teachers multiplied in numbers, the talk of their humble servanthood and lower position became more prolific. The teachers' lack of self-esteem was structured into their service. Teachers were in the classroom much of the day, living out a large portion of their adult lives with children. Rarely were they required to be "up front". The humble tasks of the parish ministry fell to the teacher. He continued to accept these tasks as an obedient servant. Corporately, teachers developed a passivity, accepting duty and responsibility, but rarely initiating leadership in the parish or

in the church at large.

According to Schmidt (pp. 61-63), one might lay the responsibility for the lack of professional self-worth at the doorstep of the Lutheran pastor. Surely in many cases he contributed by his paternalism and use of pious theological jargon to insure obedience and loyal servanthood. The incessant reminders from the clergy that the teaching office was "lower", "less than", "under", "auxiliary to" the pastor's "more holy office", "highest office", could only undermine the professional dignity of the teacher. Schmidt also stated that the local parish contributed to the gradual deterioration of teacher pride. Often overworked and subjected to meaningless tasks, the teacher lost his professional zest. However, according to Schmidt, ultimate responsibility for its low esteem rested with the profession itself. The teaching ministry had been its own worst enemy. Through inactivity and subordination of teachers in both district and Synod work, teachers often found themselves choosing to sit on the sidelines, quietly insisting that their superiors, clergy and laity, continue to conduct the affairs of the Synod. They became enslaved by parish definition, pastoral paternalism, and personal frustration.

According to Schmidt (pp. 78-79), the constant shortage of

teachers led congregations to employ less than adequately educated teachers. The standards of admission into the teaching ministry were lowered by individual congregations and corporately by the Synod. Teachers were called into service without completing their courses of study. Surprisingly, the shortage of teachers did little to alleviate the poverty of teachers as a whole. The poverty of the congregation was in most instances shared by the teacher. During the last decade of the nineteenth century public school teachers began to earn more than their parochial counterparts. Since 1900 Lutheran teachers' salaries have been embarrassingly inadequate. The teaching ministry has always tended to accept this condition as a symbol

of their commitment and dedication.

Finally, according to Schmidt (p. 89), teachers were the bearers of an inferiority illness, birthed in a lack of ecclesiastical identity and nurtured by decades of careful coaching by the masters of theological gamesmanship. The clergy maintained power by appeal to the theological. The laymen maintained power with pocketbook strength. The teacher was left powerless, deserted by his colleagues, disillusioned by his history, and taught by the clergy that he was inferior. The clergy knew the rules of the power game in the church and carefully guarded the lay-clergy balance. The powerless pedagogue chose to remain powerless.✠

End Notes

- (1) *Proceedings*, 1953, p. 327.
- (2) *Proceedings*, 1959, p. 112.
- (3) *Proceedings*, 1959, p. 111.
- (4) A. C. Stellhorn, "The Lutheran Teacher's Position in the Ministry of the Congregation", Seward, NE, Missouri Synod Educational Conference, July, 1949.(Co)
- (5) A. C. Stellhorn, "The Lutheran Teacher in the Ministry of the Church", St. Louis, MO, Western District Teachers Conference, November, 1952.(Ch)
- (6) Stellhorn, "The Woman Teacher's Call--An Explanation", *Board for Parish Education Bulletin*, (Nov., 1954), p. 5.
- (7) Arnold C. Mueller, *The Ministry of the Lutheran Teacher*, St. Louis, MO, Concordia Publishing House, 1964.
- (8) George J. Gude, Jr., "Women Teachers in the Missouri Synod", *CHIQ* (XLIV:4) Nov., 1971, 163-170.



The Great Teacher Exchange

The week of February 26 may have been an historical week for education in the Missouri Synod, and, yes, perhaps even for the entire public education system. It was during this week that three teachers from Immanuel Lutheran School in St. Charles, Missouri, (Mrs. Betty Moser, Mrs. Mary Roberts, and Mrs. Carol Mahnken) and three teachers from St. John Lutheran School in Seward, Nebraska, (Mrs. Maxine Fiala, Mrs. Dorothea Huebschman, and Miss Laura Asplin) packed up their best pedagogical techniques in bundles of zeal and enthusiasm and traveled to each other's schools for a week of classroom exchange. Mrs. Moser and Mrs. Fiala swapped kindergarten classes, Mrs. Roberts and Mrs. Huebschman exchanged second grade classes, and Mrs. Mahnken and Miss Asplin switched third grade classrooms.

The idea for the exchange emerged almost one year before it became a reality. When St. Charles Principal Len Bassett and Seward Principal Dave Mannigel were attending the LEAD convention in Frankenmuth, Michigan, in 1994, they began to talk about the concept of a teacher exchange as part of the National Lutheran Schools Week celebration. Both principals got more and more excited about the possibilities such an exchange could have for both of their schools and synodical schools in general. Upon returning home from the convention the two principals convinced their boards and faculty that the idea had merit. Bassett and Mannigel had no trouble convincing the six teachers that the notion was worthy to try and almost immediately got the six teachers to agree to be the "guinea pigs" in this educational experiment.

In the fall of the 1994-1995 school year the first conference call was held between the two exchange groups. This call was an "ice-breaker." It gave the teachers in the exchange endeavor a chance to get to talk to each other and to discuss ways to get to know more about the schools to which they would be headed in February. The call led to pen pals being established between the classes in St. Charles and Seward, videos being made and shared with each school, and communications being opened between the exchange teachers to share philosophies of teaching and classroom procedures that were established in each school. As the time for the exchange got closer, the calls between the schools and teachers became more frequent.

Finally, the big day came and at 8:00 a.m. on Saturday, February 25, a car loaded with educators and educational paraphernalia left Seward and St. Charles. Kansas City was designated as mid point between the two schools and the logical place for both groups to stop for lunch and meet each other face to face. At 12 noon on that historical day, the Perkins Restaurant became the rendezvous site where educational jargon was continuously heard in between bites of hamburgers and french fries. The last of the pertinent details was shared between the two groups and by 2:00 p.m. they were on their way again.

Both St. Charles and Seward proved to be excellent hosts to their visiting educators. Congregational members from both cities opened their doors and hearts to welcome them. Some members served as "sleeping headquarters" hosts and others served as meal providers. Tours of the sites in both locations were provided to the visiting teachers on the evenings of their visits. A great camaraderie between the two schools was continuing to be developed.

In a short five teaching days the week of exchange came to an end. On the next day both groups headed home with a plan for a second rendezvous luncheon in Kansas City. Exhausted, but feeling a sense of

accomplishment, the six educational explorers shared the joys and frustrations of the week. A list of recommendations for future exchanges were made. A final conference call was held on Friday, March 17, to give Bassett and Mannigel the opportunity to listen to the teachers as they shared the positive and negatives of the experience. When all was said and done, it was determined that the exchange has more than enough positive merit to suggest the model to other schools in the synod.

The goals of the program included the following:

. . . the two congregations and schools participating in the exchange can learn from each other

. . . the teachers involved in the exchange are exposed to another school system and can gain personal enrichment as well as gain new ideas for their classrooms

. . . both congregations will experience the joy of working with other educational masters presently not employed by them

. . . camaraderie between Lutheran schools can be developed

. . . Lutheran education will receive public exposure

. . . the administration at both schools will have the opportunity to enhance communication skills as they work

with new teachers in their buildings
 . . . host families will have the opportunity to meet other commissioned ministers of synod and make new friends
 . . . the children in the classrooms with exchange teachers will reap the benefits of being instructed by another master teacher of the synod and be exposed to his/her style of teaching

The exchange teachers and administrators offer the following recommendations for schools desiring to participate in a teacher exchange:

1. Define objectives of the exchange with all those involved in the exchange.
2. Schedule times during the exchange visit for teachers participating in the exchange to visit with the host school's faculty (especially at the same grade levels) to share ideas, etc.
3. Exchange in advance strategies and procedures for classroom behavior, hallway movement, and chapel atmosphere.
4. Have an evening with the school secretary during the visit. This visit can provide much insight into the history and operations of the school.
5. Do the exchange during a week when the following week will

be a four-day school week.

6. Have keys ready for all visiting exchange teachers.
7. Give the exchange teachers a tour of the building.
8. Have some of the dinner hosts/hostesses be members of the school board or PAL so that the exchange teachers get a feel for how those organizations function.
9. Choose teachers for the exchange who are flexible, desire adventure and can roll with the punches.
10. Allow enough time on Sunday afternoon for classroom preparation.
11. Have a social activity on Sunday evening to meet the entire faculty.
12. Principals should talk to children in the exchange classrooms in advance of the exchange concerning the importance of the exchange.
13. Conference calls during the actual exchange are important communication tools.
14. Introduce visiting teachers to entire congregation on Sunday morning in some fashion.
15. If possible have "sleeping hosts/hostesses" in close proximity of the exchange school.
16. Give name, address and telephone number of "sleeping host" in advance of visit.
17. Have one open night

when nothing is planned for exchange teachers. This night should probably be Wednesday night.

18. Have a debriefing at the end of the visit with the on-site principal.

19. Select the time of the visit that is most appropriate for children, school systems, and faculty. It was noted that the first quarter may be too early if primary children are involved.

20. If three or four teachers are to be involved in the exchange, try to have them from different grade levels.

21. Exchange teachers should receive reimbursement for any expenses incurred as a direct result of the exchange.

22. If four teachers are in the exchange, it might be necessary to have a van for transportation since teaching aids in addition to luggage move from home site to exchange site.

23. Have exchange teachers keep a journal of daily activities including strengths and weaknesses of the days. Share journals during debriefing.†



We Apologize !

The November/December 1995 issue of *Lutheran Education* contained an article by Rachel Palmer titled "Lutheran School Athletics and Sportsmanship."

Unfortunately, an early transcript of the original manuscript found its way through to the print-ready stage instead of the final edited copy. Spelling errors, repeated copy, and the like (p. 88), none of which were the fault of the author, made their unwelcomed appearance.

We apologize to Professor Palmer for any embarrassment this has caused her and to our readers for any perplexity engendered thereby.

Any reader who wishes a "clean copy" of the article will receive one on request.



Capture The Reader, Challenge The Thinker, Empower The Christian: Teach The Holocaust

Since I learned to read in the late 1940's the teaching of reading has taken many turns as educators have tried endless ways to equip the child to decode, comprehend, analyze, draw conclusions, evaluate and, yes, through it all, enjoy the process of reading.

We've used workbooks, phonics games, no phonics approach, ability grouping, whole class, and now even computer programs to produce a nation of capable readers. The results seem mixed, at best. Strangely enough, the one tool that works every time is the most obvious: the book itself. Not a portion of a story anthologized in a reader, but the book, the whole book. When the right book is matched to the right child, sparks fly, delight mounts, comprehension accelerates, critical thinking explodes, and, with luck, the child is changed forever. Those who have experienced Jim Aylesworth and Bill Halloran, two among the many gifted teachers who know and promote the magic of children's literature, can understand the incredible power of the book over the child.

It was with this truth in mind that the Holocaust curriculum at Grace Lutheran School in River Forest became based on the vivid accounts of Holocaust victims, survivors, and fighters in the resistance movement. The curriculum is thus, first and foremost, an attempt to entice the reader with a story both fascinating and well-told.

In developing the Holocaust curriculum, the connecting of child to book was accomplished with little difficulty because the school provided funds for the purchase of paperbacks, and a good public library system provided books from an abundant resource of Holocaust literature. The current Holocaust literature is not only well-written and diverse in content but also encompasses a wide range of ability levels from sixth through eighth grades.

Of course, the famous *Diary Of A Young Girl* by Anne Frank is a wonderful glimpse into the struggles of Jews in hiding and the blossoming of a girl

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into womanhood during Nazi occupation of the Netherlands. However, many more recently written books are faster paced and seem to have a wider appeal than Anne's diary.

Students have been equally fascinated with books dealing with the Resistance Movement as with those that portray the persecution of the Jews during Hitler's Reign of Terror. Although many popular books are fiction based on fact (*Number The Stars* by Lois Lowry, *Friedrich* by Hans Richter, *Struggle* by Sara Zyskind, *The Upstairs Room* by Joanna Reiss and *Devil's Arithmetic* by Jane Yolen) some are autobiographical (*Night* by Elie Wiesel and *The Hiding Place* by Corrie Ten Boom.) Perhaps the most unique example of quality Holocaust literature which appeals mainly to boys is the cartoon format of *MAUS I* and *MAUS II* by Art Spiegelman.

In addition to an abundance of fiction to stimulate interest in the Holocaust, good teaching resources are available through the Holocaust Memorial Foundation of Illinois*, Lifetime Learning Systems, and non-fiction sources on the Holocaust found in the library. *Never To Forget* and *Rescue* both by Milton Meltzer, as well as David Adler's *We Remember The Holocaust*, provide good historically accurate foundations for understanding the

Nazi Era and the Resistance movement. Spielberg's powerful film *Schindler's List* is a timely addition to the wealth of resources for both teachers and students.

In an educational era when mere knowledge-centered goals are no longer sufficient, but where lessons must be designed to promote the use of higher level thinking skills, a study of the Holocaust offers a wide range of possibilities to analyze human behavior. There is a need to synthesize information in order to understand causes for the persecution of a race, discover similarities in behaviors of other nations, and project possible ways to reduce persecution today. On a deeply personal level, students can compare themselves with the characters in the books they read, discovering their own strengths and weaknesses.

The finest example of Christianity in action during the Nazi Reign of Terror is *The Hiding Place* by Corrie Ten Boom. Fortunately, this book has been adapted for the screen and is available on video. The Ten Boom sisters, Betsy & Corrie, placed in a concentration camp for hiding Jews in their home in Amsterdam, are unswerving witnesses to the unfailing love of Christ for all people, regardless of past cruel or unjust treatment. Betsy's words to Corrie "No hate, Corrie, no hate!" open the door for

students to relate personally to the main characters as they share with one another times when they have found it difficult to suppress feelings of hostility and hatred in the face of cruel or unjust treatment.

Discovering ways to transform feelings of hatred into love is a way to put the lesson of the Holocaust into practice. Finally, in Corrie's ultimate act of love--the founding of a sanitarium for the healing of Nazis who are suffering psychologically from their experiences in the war--the students see that it is possible to turn evil into good, that healing wounds is the only way to restore wholeness to a sick society.

Some years we have come to the end of the Holocaust unit at Easter time. The scenes of cruelty in the Ravensburg camp parallel the suffering of our Lord. Betsy's Never words "There is no pit so deep that the love of Christ cannot reach," and Corrie's act of forgiveness give relevance to Christ's words on the cross "Forgive them for they know not what they do." Experiencing the video at Easter provides a powerful witness for the students as they prepare their hearts to accept Christ's death and resurrection and then to live out Christ's act of love.

With such abundant resources, organizing a unit on the Holocaust is limited only by time

within the curriculum and the creative energy of the teacher. Our 7th/8th grade reading curriculum is paperback based and supplemented by anthologies. The anthology *Counterpoint In Literature* contains the complete play *The Diary Of Anne Frank* by Francis Goodrich and Albert Hackett. (Also available in paperback from Act I Bookstore in Chicago for \$5.50). It is this play, in which the finest moments of the slower moving *Anne Frank: Diary Of A Young Girl* are dramatized and the struggles of the Van Daans and Franks are brought to life, that has become the catalyst for our Holocaust unit.

Historical background precedes the reading of the play. Extensive character analysis as well as actual dramatization of portions of scenes, creative writing of diary entries similar to Anne's, and practice with essay writing are among the possible activities associated with the study of the play itself.

The excitement, however, mounts with the arrival of the wide variety of paperbacks dealing with the Holocaust. The students are introduced to the books by short descriptions written by former students who have enjoyed the books. They choose the book that interests them and seems to be at their reading level. These books then are read at home during the time scenes from the

play are being dramatized.

Time is allowed twice each week for students to share the events in their paperback with a group of three other students who are reading different books. The teacher may wish to take a class period to allow all the students to share most memorable moments from their books. A topic common to all the books such as courage and heroism, cowardice and despair, keys to survival, etc., can provide a unifying theme for whole class discussion of the many books read.

The most effective culminating activities have been the video taping of an interview between a reporter and the main character of a book or an audio tape of three student-written diary entries based on the events of the beginning, middle, and the end of the book. These diary entries are preceded and followed by

music chosen by the student to set the tone for the audio performance and reflect the changes the character has experienced. Tape sharing and evaluation occurs in small groups with selected performances shared with the entire class.

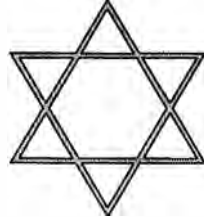
To do a unit on the Holocaust is to connect the student with the past, the present, and the future. It is to enable students to better understand themselves as they compare themselves to those characters who become alive through reading. It is to expose students to the power of Christianity put into action and thus to empower them to fight the cynicism and apathy which accepts evil and suffering as inevitable symptoms of a sick society. To teach the Holocaust is to transform the teaching of reading as a skill into reading for a more meaningful life.†



Personal Safety for Kids *Here are tips to protect your school-age child from abduction.*

- ▶ Teach your child to scream if a stranger grabs her/him.
- ▶ Role-play dangerous situations, and teach your child how to respond.
- ▶ Choose a password, and tell your child never to accompany someone who doesn't know the password.
- ▶ Organize neighbors to shelter frightened or threatened children. Teach your child to run to one of their houses if he is scared.

--Christian Parenting Today (September/October 1994)



Remembering the Holocaust: A Case for its Place in Lutheran Education

A common view of what historians do is that they keep track of dates and anniversaries. Many who have read the newspaper or watched television this past year probably reached that conclusion, as almost daily until early September another end of World War II event was recalled on its fiftieth anniversary.

I am not a believer in the importance of remembering dates, mostly because I cannot remember most of them myself. But all historians are very much aware of the passage of time and therefore the fiftieth anniversary of the war is important if for no other reason than that it will be the last public occasion that many who participated in the event will be alive to tell their story. By the time the sixtieth anniversary rolls around it will be the duty of the living to tell the story on behalf of the dead.

In the United States, World War II was of course commemorated with a great deal of pride. The righteousness of our participation in it is beyond question; our enemies were unambiguously aggressors, our victory was clear cut and the war left the nation stronger by any measure of power and influence one can name. There is in Lutheran circles part of the World War II story, however, some would rather forget, and that is the Holocaust--the systematic killing of Jews from 1941-1945.

There are a few reasons for this reluctance to remember. One is that it took place in Germany--the cradle of Lutheranism and to those with German family names, a place with personal ties. But perhaps the biggest reason is that those who have spoken for the dead of Auschwitz, Treblinka and other Nazi extermination and forced labor camps have often implicated Lutherans in the war's single greatest atrocity. Not only did Lutherans do precious little to protest the crime, so runs the argument, but there has been a long association with anti-semitism in the Lutheran tradition. Luther's own anti-semitism has been interpreted as foreshadowing the

Kurt Stadtwald is assistant professor of history at Concordia University, River Forest, Illinois.

the horror to come.(1)

The official reaction of Lutheran bodies to Nazi era anti-semitism and the Holocaust has been a mixture of guilt and defensiveness. Guilt-ridden Lutherans have publicly beaten their breasts, apologized or otherwise sought reconciliation with Jews. There has also recently been a stampede of church leaders away from Luther's anti-semitic remarks. For example, the Lutheran Church Missouri Synod adopted a resolution in 1993 stating that Luther's personal anti-semitism is in no way part of the teachings or attitudes of the synod. The church body took the further step of declaring that "we deplore and disassociate ourselves from Luther's negative statements about the Jewish people." Yet the very next phrase fairly bristles with indignation and injury: "by the same token, we deplore the use today of such sentiments by Luther to incite anti-Christian and/or anti-Lutheran sentiment" (2)

Defensiveness about the Holocaust has also led some to minimize the event in a couple of ways. The first is by far the rarer and more unsavory. It is to argue that the number of Jews killed is far less than popularly assumed. One wonders if those who sympathize with Holocaust minimizers understand the political bed fellows they are making. To say the very least, those who

question the reality or even the scope of the Holocaust are liable to prosecution in Germany, a country which is understandably hypersensitive about the subject. But even among less sensitive professional historians--people whose job it is to examine carefully every accepted fact--there is *very little debate* about the horrible size of crime. Between 4.7 and 6.5 million Jews were exterminated during the Nazi era.(3) To maintain a doubt about these figures in lieu of new compelling and authentic set of facts is to commit oneself to a radical doubt about all historical facts.

The other minimizing tactic is to point out that more than Jews were the victims of Nazi violence and terror. This is true. The mentally-ill, the deformed, Gypsies, communists, homosexuals, social misfits and the hard-core unemployed, and political and religious dissidents were also among those who were victimized. Among the religious dissidents is often mentioned the Lutheran Dietrich Bonhoeffer. As true as these facts are, they do not diminish the fact that whereas thousands or tens of thousands of non-Jewish victims died, Jews were slaughtered by the millions. In Bonhoeffer's case, he resisted the Nazi regime as a heroic act of discipleship--the personal commitment of a Christian to reject everything anti-Christian--and save

as much of Germany as could be saved from total defeat. Bonhoeffer was executed in 1945 as one of perhaps 5,000 implicated in a nearly successful plot to assassinate Hitler in July 1944. As such his martyrdom was not a statement against the Holocaust.(4)

The purpose of these few paragraphs is not to censure the living for crimes committed fifty years ago. History is unredeemable. No amount of real contrition or righteous anger will change or erase the smallest fact. One purpose is, bluntly stated, to make Lutheran's less defensive about the Holocaust.

Towards that end one must realize that historians, with no special ax to grind, have for a long time now laid aside the notion that the Holocaust's beginnings are in Martin Luther's anti-semitism. I have presented in a previous meditation in this journal ("Luther's Mouth and Modern Sensibilities," September/October 1993) my reasons for rejecting the Luther-to-Hitler-to-Holocaust chain of causation. A much more noted German historian who lived through the era, Sebastian Haffner, has put the matter more simply and therefore more succinctly:

Hitler does not stand in any German tradition, least of all the Protestant-Prussian tradition One cannot even properly call him a man of the people, as perhaps one

might Luther. He shares with Luther only the fact of being unique in German history, without predecessors and without successors. Luther in many respects positively personifies the German national character; Hitler's personality fits into the German national character in roughly the way his Party Rally [pavilions] fitted into Nuremberg's medieval architecture]--in other words, sticking out like a sore thumb.(5)

There are other respected historians who have rejected any long-term lead up to the Holocaust even to the point of suggesting that Hitler had no set plans for the Holocaust when he took power in Germany. It was not until Spring, Summer or even as late as Winter 1941 that Hitler decided on a systematic, Europe-wide destruction of the Jews. Historians who have advanced this position are not out to exonerate anyone. They do so to point out that Hitler, like so many politicians, made decisions as he went along in response to events. His fanatical hatred of the Jews motivated a decision for mass murder only after marginally less revolting attempts and plans to segregate them from the rest of humanity had failed or could not be realized.(6)

Therefore, when one nowadays encounters the often repeated argument that the roots of

the Holocaust were sown by Luther, one should recognize it for what it is: An argument having more to do with current church politics and the understandable moral outrage of the living, than the verdict of tempered historical judgment.

The second purpose of these remarks, as the title suggests, is to urge educators to make it part of their remarks about the World War II era. I have two suggestions about what should be said about the event.

First, educators must satisfy the irrepressible desire to understand why this crime happened and why Germans of all denominational stripes allowed it to unfold without much resistance. The answer lies not in that Germans are inherently lacking moral courage, but that the Holocaust came about as the result of unique and terrifying circumstances which made them swallow Hitler's anti-semitism and later desensitized Germans to the horror of the Holocaust.

It is important to realize that even though Hitler's anti-semitism was publicly known, Germans did not necessarily turn to him because of it. Far more important for the successful Nazi takeover was Germany's depressed economy, which swelled the ranks of the unemployed to six million in the early 30s, and fear of communism. Moreover, the first overt persecutions

of Jews undertaken by the new Nazi regime, a boycott of Jewish businesses in 1933 and a nation-wide pogrom known as "The Night of Broken Glass" in 1938, were notable public relations failures and not repeated. It was only after Germans had been seduced by a few years of economic prosperity and a string of military victories that Hitler launched the Holocaust in places outside of Germany.

When the facts of mass killings behind the Eastern fronts and in labor and exterminations camps did become known to millions, many Germans were increasingly absorbed in their personal hardships of the war: the absence, injury or death of loved ones and heads of households, increasing shortages and the start of a third year of rationing. By 1943 the war's tide had turned against Germany. For those living in German cities this meant Allied bombers increasingly disrupting lives and leaving thousands homeless. 1944 brought a numbness and apathy that only protracted hardship, heavy-handed propaganda and a lack of genuine personal recreation can work. 1945 brought total defeat and occupation.

Dehumanized themselves, many Germans could muster no humane feelings for other victims such as the Jews.

It is a fact as unfortunate as it is undeniable that most of Germany's

pastors and prelates failed to rouse the apathetic to action and the dehumanized to Christian sacrifice. They generally treated Hitler as if he were a normal political ruler and World War II as a normal political struggle. They did so for very human reasons: some saw God's handiwork in Germany's initial spectacular victories, some sought to protect the church from persecution and some saw Joseph Stalin and communism as more anti-Christian than Hitler and nazism.

The other suggestion comes in the way of an important conclusion to be drawn from the Holocaust. It is that the biggest threat to human well-being in the contemporary world comes from humans themselves and in the power they have gained from centuries of technological innovation. My introduction of Modern European History begins with the human catastrophe of the Black Death which swept across Europe from 1347 to 1350. The plague carried off as many as 27 million men and women, perhaps one third of the population. None of these victims understood what was happening to them or how to protect themselves. Near the end of the course I point out that the global death toll in World War II was at least 48 million(7) including the roughly six million Holocaust victims.

The two events are as

bookends to an entire period of Europe's history. They also serve as benchmarks to the extent to which humans have gained mastery over their environment. Such mastery means that the living do not need to fear the unseen world of microbes--the mass killers of the past--the way past generations did. However, humans must face a more disturbing reality. Our machinery, whether it be the death camp which could snuff out the lives of 10,000 a day or the weapons of mass destruction, has made it possible for nearly anyone to act out a cherished hatred against an enemy or make a horrible fantasy real. Every future citizen needs to comprehend the fact that evil has never been so lethal. The Holocaust can serve to put an exclamation point behind that statement.

A Note on the Literature of the Holocaust

Since Carol Ewald has contributed to this issue a fine list of Holocaust materials for classroom use, what follows is a short list of books useful for teachers preparing class presentations.

Michael Berenbaum, *The World Must Know: The History of the Holocaust as Told in the United States Holocaust Memorial Museum*, Little, Brown & Co., 1993. A picture book and narration intended for the general reading audience. Some of the photos and depictions are graphic.

Richard Bessel, *Life in the Third Reich*, Oxford Univ. Press, 1978. Includes topics ranging from Hitler's appeal to the resistance against the Nazis.

Sebastian Haffner, *The Meaning of Hitler*, Harvard Univ. Press, 1979. The book is beginning to show its age, but Haffner raises significant and thought-provoking issues. Haffner has not produced a biography of Hitler, but seeks to explain him,

his successes, failures, crimes and place in history.

Martin Kitchen, *Nazi Germany at War*, Longman, 1995. A scholarly introduction to many aspects of people's life under the Nazis during the crisis of the war. The book is not for a beginner, but is very useful and wide-ranging, taking the reader into the circles of the powerful and into the lives of ordinary people.†

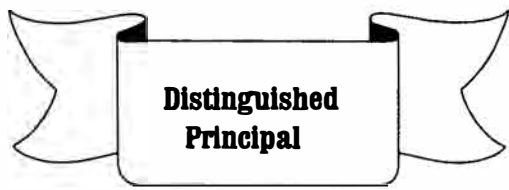
End Notes

- (1) *Against the Jews and their Lies*, American Edition of Luther's Works, vol. 47, 121-306.
- (2) These quotes are from the *Reporter*, November 1993
- (3) "Memories of War: No End of Lessons," *The Economist*, 6 May 1995, 22.
- (4) Bonhoeffer and other leaders of the anti-Nazi "*Confessing Church*," such as Martin Niemoller, did denounce Hitler's racism and racial politics.
- (5) Sebastian Haffner, *The Meaning of Hitler* (Harvard, 1979), 163-4. Emphasis added.
- (6) For a layman's introduction to the historians' debate about Hitler's intentions towards the Jews and when the Holocaust became a fixed policy see William Carr, "Nazi Policy Against the Jews" in a short collection of articles entitled *Life in the Third Reich*, Richard Bessel, editor (Oxford, 1987), 69-82.
- (7) *The Economist*, 6 May 1995, 22.



More is experienced in one day of the life of a learned man than in the whole lifetime of an ignorant man.

Seneca (Roman orator)



National Distinguished Principals Program

Flying out over Lake Michigan, the massive Chicago skyline was but a set of small blocks dotting the ever broadening landscape. It was 6:45 a.m. on Thursday, September 29, and Sharolyn and I were off to Washington D.C. It had already been an exciting day with a surprise limousine ride to the airport and a seat assignment change that put us in First Class. 11:00 a.m. found us checked in at the J.W. Marriott (two blocks south of the White House) and registered for the National Distinguished Principal (NDP) event.

The First Event (1:00 p.m.): NDPs were introduced. We all had an opportunity to speak about our schools. What a privilege it is to talk about the students, teachers, staff, parents, and congregation I work for. Sixty principals were introduced. One principal represented the public schools of each state, five represented parochial schools, and five represented schools overseas assisted by the Department of State.

The Second Event (6:00 p.m.): A welcoming reception was held at the Department of State Diplomatic Suite. United States history and memorabilia of past presidents were all around. This was an antique and history lover's paradise. The value could not be measured. A color guard presentation was thrilling. The little pieces of asparagus wrapped in dough were delicious, but not the type of hors d'oeuvres Mama Sander ever served back on the farm in Nebraska.

Dinner out at the Occidental Grill with principals from Illinois, Indiana, and Kentucky brought the first day of this adventure to a close.

The Third Event (9:00 a.m. Friday): Time to work. We were divided into focus groups to share ideas and discuss selected topics. While students at Trinity were working and learning I was working and learning in Washington. School can be fun wherever you do it! After lunch we took a little field trip to visit the house up the block. The tour was wonderful but hopes and rumors that Bill and Hillary might drop in did not materialize. (Mrs. Sander thought she was going to see the President. He was at the Blair House [just across the street from the White House front gate] and as she watched police and secret service officers cleared the block

Reed Sander is the principal of Trinity Lutheran School in Roselle, Illinois.

of pedestrians, huddled a group of thirty reporters in a designated area, shut down traffic, and opened the doors of the executive limousine. She was a bit disappointed to only see the dark hair of a man on crutches step from the house, because she knew President Clinton was also among the group. The presidential limousine plus five cars and six motorcycles made a quick U turn and entered the front gate of the White House. That is how a president crosses the street.)

The Big Event (5:00 p.m.): A formal awards banquet was the culminating event of the celebration. Evening gowns, tuxedos, and elegance beyond imagination were all around. Secretary of Education, Richard W. Riley was the featured speaker and awards presenter. The reception, awards presentation, and dinner almost seem like a dream now that it is past, *but* I still have *our* awards. They represent the quality Christian education brings.

God's blessings are so abundant! Sharolyn and I thank all of you for giving us this special opportunity.†

Fact Sheet: 1994 National Distinguished Principals Program

What: The National Distinguished Principals Program (NDP) is an annual event, established in 1984, to honor elementary and middle school principals who set the pace, character, and quality of the education children receive during their early school years.

Purpose: The program promotes educational excellence for pre-kindergarten through eighth grade (pre-K-8) schooling, and calls attention to the fundamental importance of the school principal. Recognition of the exceptional leadership of the men and women who are responsible for the day-by-day operations of the nation's K-8 schools instills pride in their accomplishments and reinforces their leadership in helping children develop a lifelong love of learning.

Sponsors: The NDP Program is jointly sponsored by the U.S. Department of Education and the National Association of Elementary School Principals (NAESP), in corporate partnership with the Variable Annuity Life Insurance Company (VALIC). The Honorable Richard W. Riley, Secretary of Education, has been invited to attend and present each honoree with a plaque and brass school bell at the awards banquet to be held on September 30, 1994.

Number of Honorees: Sixty principals will be chosen in 1994, including one principal to be selected from each of the 50 states, one from the District of Columbia, five from private K-8 schools, and two each from the Department of Defense Dependents' Schools and the Department of State Overseas Schools.

Selection Criteria: Criteria suggested by the U.S. Department of Education and NAESP

require that the individual be a practicing principal of a school that is: (1) clearly committed to excellence; (2) has programs designed to meet the academic and social needs of all students; and (3) has firm ties to parents and the community. The principal must show evidence of outstanding contributions to the community and to the education profession.

Location: All ceremonies take place in Washington, D.C., on September 29 and 30, 1994. The September 30th black-tie awards banquet will be held at the J.W. Marriott Hotel, 1331 Pennsylvania Avenue, N.W., (202) 393-2000.

About NAESP: The National Association of Elementary School Principals, founded in 1921, is a professional organization serving more than 27,000 elementary and middle school educators nationwide. It operates through a network of affiliated associations in every state, the District of Columbia, Canada, and countries overseas.

Donated Supplies For Education

U.S. corporations donated over \$105 million worth of their new products to schools and nonprofit organizations in the past year. Donated materials include office supplies, computer software and accessories, classroom materials, books, audio and video tapes, toys and games, arts and crafts materials, janitorial supplies, paper products, seasonal decorations, clothing, and sporting goods. The goods are redistributed through a nonprofit called NAEIR, the National Association for the Exchange of Industrial Resources, based in Galesburg, IL. Recipient groups pay \$645 annual dues, plus shipping and handling, but the merchandise itself is free. PNAEIR says its members average \$9,000 worth of new materials a year, picking what they need from 300-page catalogs issued every ten weeks. A computer decides who gets what, and a moneyback guarantee covers all first year participants. For a free information kit on this program, phone NAEIR at 1-800-562-0955 or fax a request to 1-309-343-0862.

--Christian Home and School, March/April 1995



Karen Kochendorfer Netherton

Lutheran Schools Move Onto the Information Superhighway

What impact has the new technology of the information superhighway had on Lutheran elementary schools? What is being done in the elementary schools to develop the knowledge and skill needed by Lutheran students to become computer literate?

A study of 200 Lutheran elementary schools attempted to gather information related to these topics. The study, conducted in January of 1994, included 200 Lutheran schools that have all eight grades. All sizes of towns and schools were surveyed. Responses from 96 schools in 38 states were received. This is over ten percent of the Lutheran schools with all eight grades. Thirty-three percent of the respondents were from eastern states, forty-four percent from the central states, and twenty-three percent from western states. The survey included questions regarding the size of the school, the number and location of computers, and the curricular program used to teach computer literacy.

It was found that the computer is used most in the area of reading and special education. Lutheran teachers also are using computers extensively in the teaching of science, social studies, the gifted, and math. Physical education is the area of least use.

Software programs that appear to be used the most include Reader Rabbit, Accelerated Reader, Word Munchers, Microsoft Works (word processing, database, and spreadsheet), Children's Writing and Publishing Center, Appleworks, Number Munchers, Math Blasters, Math Rabbit, Carmen San Diego Series, Oregon Trail, Operation Frog and Odel Lake. In most areas the software programs by the Minnesota Educational Computing Consortium were mentioned and used the most.

Computers are being used for word processing in the lower and middle grades and dropping in use in the upper grades, according to responses. The use of instructional games for drill and practice is highest in the lower grades. The

Karen Netherton was the teacher of grades 1-4 at Zion Lutheran School, Lone Elm, Missouri, when she did this survey.

teaching of keyboarding is incorporated in the middle and upper grade curriculum.

Individually, Lutheran schools appear to have a moderate base of computer equipment for use in the instructional program. The schools responding to the survey averaged one computer for every twelve students. One third of the schools have computers in the classroom as well as in a computer lab. The average time spent per week per child is 57 minutes. A number of schools indicated that they had their computers networked. Some noted that CD-ROMS and LCD color projection devices were available for instructional purposes. One fifth of the schools responding have a modem. Many use this to connect to the Lutheran Network. Several schools mentioned that they were updating their technology program with the purchase of Macintosh LC II or LC III computers.

However, there are a few "orange barrels" or "traffic blocks" along the way to the information superhighway. Most of the schools want to improve their computer literacy program. The largest area of improvement desired is in the teaching of word processing and keyboarding in the lower grades. In the middle and upper grades, Lutheran teachers want to see

improvements in using computer technology for problem solving, information retrieval, and the creation of materials for classroom use.

Lutheran schools also wish to improve their computer literacy program but indicate better organization of the computer literacy curriculum is needed. Not surprisingly, computer-assisted instruction is being used in the classrooms where teachers have knowledge and skill in computer technology and not used where teachers are lacking this knowledge and skill. Most experienced teachers have not had the training in college to incorporate computer technology into instruction since it is a relatively new field. Many teachers have computer anxiety and have very little knowledge of what or how to integrate the technology into instruction of students.

In summary, the teachers and administrators in Lutheran elementary schools have indicated that they would like to move further into the use of technology for instructional purposes. Such a program would integrate computer literacy into student learning. The response to the survey has indicated that there is a base of technology available for students and teachers. Continued improvement in this area

is being made.

Additionally, the survey seems to indicate that the curriculum could be improved in the areas of keyboarding, word processing, problem-solving activities, electronic search and retrieval from information databases, and creation of instructional materials and activities. To achieve this, the development of written curriculum guides to assist teachers would be appropriate. A model curriculum would be an excellent resource for teachers.

The key to a better curricular program lies in the education of the teachers. Not all schools can afford a technology coordinator. The next

best situation would be to have a teacher serve as coordinator for all the schools in the area. This person would be responsible for training and assisting teachers in the use of computer technology for instructional purposes.

The survey indicates Lutheran elementary schools are moving forward on the ramp to the information superhighway. Students from Lutheran schools will need this knowledge and skill in their future occupations. Teachers and administrators need continued support in moving Lutheran students around the “orange barrels” and onto the information superhighway.†

Proverbs That Solomon Forgot

“You shouldn’t stand in a bucket of water and touch an electric fence just because your brother tells you to.” -*Melissa*, age 13

“Brothers are annoying until they get a car.” -*Leslie*, age 12

“It’s not a very good idea to drink a two-liter Coke before going to bed.” -*Benjamin*, age 15

“You can’t hide a piece of broccoli in a glass of milk.” -*Rosemary*, age 7

“*Guests* is just another word for cleaning.” -*Chanelle*, age 12

--from Wit and Wisdom from the *Peanut Butter Gang* by H. Jackson Brown Jr.

Insights from '42

The school year is well on its way. Students have learned the routines and teachers are knee deep in guiding the educational program for the year. It's a great time of the year to reach back and reflect on the purpose of the school you direct and the program that you present.

Why do you do what you do? You have dedicated your life to promoting Christian education. You are surrounded by a team of dedicated workers. The parents sending their children to your school are convinced that your program is the best possible for their children. Your congregation and community see great value in Christian education. Why?

In the first publication of the Lutheran Education Association, dated October 1942, we find some wonderful insights into this important question. Dr. Paul Lange addressed the importance of Christian education in his essay presented to the first annual convention of the Lutheran Education Association held on July 9, 1942. Here is a reflection on some of his thoughts:

"Modern parents have no chromosomes for the transmission of their cultural or religious heritage. They teach it to their offspring or fail to do so..."

We do what we do because the teaching of our faith, our heritage, doesn't come naturally. We need to intentionally, carefully and methodically be about the process of teaching God's Word. We cannot assume that our children will magically pick up a working knowledge of God's Word. We cannot assume that the direction that God's Word has in our lives will be a part of our children's lives unless it is taught!

Think of the consequences of failure. Dr. Lange points out that we either teach it or we fail. There is no middle ground.

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Talk

Teaching children the joys of living the Christian life is the most exciting thing a parent can do with their children! Working with parents in this process brings joy to our classrooms and meaning to our task.

“Failure to educate each rising generation inevitably results in a decline of the existing order.”

This article was written in 1942. If we don't educate the children of each generation in the ways of our Lord the end result will be a decline of the “existing order.” Wow! How would we access the “existing order” around us? Would we say that it has declined? Would we say that our society has not been effective in teaching the children of each generation the wonder of a gracious God? How great is our challenge to be about this process each and every day. This thought alone brings purpose to each day and excitement to each lesson!

“We have a priceless heritage to preserve, defend and pass on to future generations.”

The good news of eternal life through the free gift of salvation is priceless. Every person who enters this life needs to hear, know and believe God's promise of eternal life. Each child who enters our classroom needs to be prepared not only to know themselves but to be able to share this knowledge with those in this generation and with the next generation to come. They need a knowledge that will help them not only communicate but recognize the errors that are present when others teach contrary to God's Holy Word. Dr. Lange points out that “where ignorance of Christian doctrines prevail--false doctrines will rise to plague us.”

This is a special time of the year. The new school year is well on its way. It's a good time to stop in our tracks and remind ourselves that the process of Christian education is vital. It is a good time to remind ourselves that the tasks that can often wear us down are not only necessary but are critical if we are to prepare the next generation for the challenges that are before them. It is a good time to remind ourselves that He is in control. He will grant us the strength and the wisdom--we need only ask.

Dr. Lange describes a goal of Christian education in this way: “To influence and lead man so that in a manner of habit his heart, views, thoughts and desires are controlled by the Word of God.”

What a challenge we have. What an opportunity! May our Lord bless each and every day of your service to Him!✠

From: *Lutheran Education Association*, Bulletin 1, October 1942. Excerpts from “The Association, The Profession and the Church” by Dr. Paul W. Lange, Ph.D.

Sue Wentz

Thoughts on School Chapel Services

"What! Again?! I just did it last year!"

-an anonymous Lutheran teacher.

Sometimes it seems that the only people who are happy about school chapel services are people who write books of chapel talks. Teachers decry the lack of enthusiasm by students. Pastors say they don't have time to do it. Students say chapel is boring. So why do it at all?

There are many reasons why chapel is important: It may be the only regular corporate worship experience some children have. It can help to reinforce the idea of the school as a faith community. And it is a great opportunity to teach children about worship, Lutheran worship in particular.

"It bothered me that there was so little resemblance between our chapel services, and what was going on in the worship service on Sundays." -David Risch, teacher, Bethel Lutheran School, Chicago.

Unfortunately, that statement is often true. But how can it be changed? A good start is using worship materials similar to the ones used in the Sunday service. Many schools use *All God's People Sing* (CPH) to teach the use of a hymnal. Bethel uses a bulletin for chapel. Each month's bulletin contains an abbreviated form of one of the various *LW* services and liturgies. The sung portions of the order are taught prior to the service. The hymn of the month is always taken from *LW*, and the children are taught to use the hymnal to find it. A second hymn, which is printed in the

Children

At

Worship

bulletin, is usually drawn from a children's source and is targeted for the early childhood grades. Worship education requires clear learning goals.

"Enthusiastic participation? It works on the continuum. As they get older, it gets worse. But I think we worry too much about that." -Richard Blatt, principal, Lutheran School of St. Philip, Chicago.

Nearly every person interviewed for this article offered much the same sentiments about participation. The children whose skills are the greatest seem prone to offer the least in effort. The peer group is a powerful force. However, Mr Blatt observed with pleasure that the very same children who seemed less than enthusiastic at Wednesday chapel will participate with willingness and competence on Sunday mornings. "When the congregation hears the children's choir leading Morning Prayer, we know that learning is going on in chapel and that the results of it are very real and lasting." Worship education requires perseverance and patience.

"We get the children involved by giving them opportunities to share their talents." -Jerry Kuker, music director, St. John, La Grange.

Teachers need to let students know that worship is not something to be merely endured. We are all gathered to serve. Mr. Kuker told of having the children's choir sing for the chapel, and of using players and ringers from the school's strong instrumental programs in the chapel service. The youngest children are assigned a partner from the upper grades who will help them follow the service. Practices such as these are not only good education, but they are good stewardship.

These schools work at making chapel a learning experience for their students. With firm goals, the patience to see them through, and a vision for involving children in worship, teachers can make chapel a valuable part of preparation for life in the worshipping community.†

Wisdom From The Ages

"In educating youth we should learn a lesson from artists, who do not fashion their gold and silver images with blows alone, but they press and touch them lightly, and finally complete their work with gentleness."

Anselm (b. 1023)

Jim Ollhoff

Intentional Mediocrity in a Perfectionistic World

Horrors! Surely it must be heresy to even consider the idea of mediocrity. Should Christians be mediocre?

I'm not sure that I believe the idea myself. Mediocrity is not an adjective with which I ever wanted to be associated. Several friends of mine laughed out loud when I told them the title of the article I was writing. I have been perfectionistic to the point of obsessive-compulsiveness at times. I was the person who once spent two hours trying to find out if biblical should be capitalized or not (traditionally, it has been lower case, as is usually the case in the *Chicago Manual of Style*, but then, why are *Koranic*, *Vedic*, and *Mishnaic* upper case? There have been recent trends in some circles to capitalize *Biblical*. . . but I digress).

Few people would disagree with the idea that our society is a loud, busy, perfectionistic place. We like winners, and have a disdain for number two. In sports, only the winner is important. As a fair-weather fan of the Minnesota Vikings, I am thrilled that the football teams in Denver and Buffalo have lost four Super Bowls, just like the Vikings. It takes some of our shame away to have other teams be second best, too. Even in the Olympics, we see athletes who are devastated, some refusing their medals because they were stuck with the label of "second best in the world."

The business world seeks to be excellent. Everybody wants things that are bigger, juicier, flashier, and more exciting than last time. Business people want things right and things fast. People have to be busy, have to be

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moving constantly, have to have a full schedule from morning to night and go somewhere on weekends.

Is that what God intended? Has the church capitulated to that mind set?

I think many of us in church work secretly like to be workaholics. We get a perverse kind of joy about telling people the ungodly number of hours we worked; many of us discreetly enjoy telling people how little sleep we get; how many nights it's been since we've been home; how many days since we've taken our day off. Maybe it makes us feel like a martyr. Maybe we like the sense of knowing that they're thinking, "What a hard worker. He must really love the Lord and has given up everything for the mission and ministry of Christ's church." I'm not sure I would be so anxious to tell people how many hours I worked last week if I knew they were going to think, "What a pig--he's ignoring his family, wrecking his body, and losing his soul."

Perfectionism reigns, and workaholism is at its side. And in our culture, workaholism is rewarded. Is it that way in the church, too?

I wonder how many workaholics know that the psychological dynamics of workaholism are exactly the same as the psychological dynamics of alcoholism. Or as addiction to cocaine. Do we become workaholics because it's nicer than cocaine? Or perhaps, on our salaries, it's just that we can't afford cocaine?

Are you busy all the time? Projects piling up? No time to do what you want? Tired? Joyless? Do you look like a zombie most of the time? Does your dog mistake you for a stranger when you come in the door? Do you wonder why you picked church work when there are plenty of good trucks to drive?

When we are motivated by the Law, we get caught in a give up-try harder rhythm. We work and work until we are exhausted, and then we give up. But then we hear the siren call of the Law again, that says, "You will be worthwhile when you accomplish these projects." So we get up, inspired, and we try harder. We accomplish a bunch more things, but we don't feel any more worthwhile. So we give up again. Then the Law returns, saying, "God and everyone else will like you if you do these projects." So we try harder again, and give up again, try harder again, etc. Such is the motivation of the Law.

What if we gave up our need to be productive, and became so enthralled with God's unconditional love that we sought only to be faithful, and serve in humble, quiet simplicity?

The prophets strike me as a people who were not very productive. They preached endlessly, but no one ever listened to them. They constantly annoyed people, never got invited to people's parties. The nightmare scenarios of which they warned always occurred. They were chased, killed, arrested, beheaded,

threatened, scorned--and no one believed their warnings anyway. They were some of the least productive people in the Bible. But they were a faithful bunch like no other group.

Jeremiah reminds God of his predicament in chapter 20. "I am ridiculed all day long, everyone mocks me . . . So the Word of the Lord has brought me insult and reproach all day long . . . Cursed be the day I was born! May the day my mother bore me not be blessed . . . Cursed be the man who brought my father the news, "a child is born to you--a son."

Is this a happy Jeremiah? Is it a productive Jeremiah? No, but he did what God asked of him. He was faithful, and that was all God required.

Isaiah's second servant song has the servant saying, "I have labored to no purpose; I have spent my strength in vain and for nothing"(49:4). Have you ever felt like that? Have you felt like you expended every ounce of programming, energy, and resources, and still got nothing done? Could it be that is how it is supposed to be?

The verse quoted above goes on to say, "Yet what is due me is in the Lord's hand, and my reward is with my God." Can we say: perhaps God doesn't require us to be productive, only faithful? What would it mean to take seriously Micah's teaching: "What does the Lord require of you? To act justly, and to love mercy, and to walk humbly with your God"(6:8)?

The problem in the New Testament Corinthian church was false teachers who spoke better than Paul, dressed better than Paul, had better credentials than Paul, and had degrees from better schools than Paul. Paul defends his ministry (2 Corinthians 11:23ff) and gives his credentials for ministry: he was in prison, flogged, exposed to death, received forty lashes, beaten, stoned, shipwrecked, on the open sea, constantly on the move, in danger from everybody, gone without sleep, hungered, thirsty, cold, naked, etc. Actually, from a human perspective, it's a pretty weak resume.

The *theology of the cross* is to refuse to use the standards the world sets for action and evaluation. The theology of the cross reminds us that when we are weak, then God's strength is manifested. The theology of the cross tells us that we are beggars . . . and in our beggarly condition, our only agenda is to serve people.

What are the gods we turn to today? We no longer struggle with the Baals. And we know better than to strive after money, sex, and power. Could it be that productivity is our God? How about perfectionism? Workaholism? If so, the best way to tear down our false gods is to intentionally blaspheme them. So, if perfectionism is our god, maybe we should be intentionally mediocre.

Should we be mediocre? Probably not many of you are convinced. I'm not

sure I am either. But I can't help wondering what the world would think of a people who boldly and shamelessly rejected a work-ethic that was destructive to family, body, and soul. It seems to me that the world could learn from a humble people who are brimming with simplicity and willing to serve. Perhaps--just perhaps--if we gave up our love-affair with productivity, and desired only to serve faithfully, we might win the hearts of a dying world.†

Ideas for Building Assets in Youth

Congregations can play a key role in building assets. In fact, everyone can be a part of helping youth grow up healthy. A new poster from Search Institute gives 240 ideas for different ways people and organizations can make a difference for youth. Here are some ideas from the poster:

Congregations

- Sponsor a congregational mentoring program.
- Make service-learning an important part of youth ministry.
- Provide families with conversation starter questions in the worship bulletin.
- Plan intergenerational programs in which youth get to know adults.

Parents

- Have regular family meetings to talk about future plans and discuss priorities.
- Encourage your teenager to invite friends to your home. Get to know them.
- Regularly spend family time helping others--and talking about why you do it.
- Affirm school success through family celebrations.

For more information, see *240 Ideas for Building Assets in Youth*, available from Search Institute for \$6.95 (plus shipping and handling) by calling 1-800-888-7828.

Carl Schalk

Working Through Alice's Looking Glass

What is wrong with these phrases taken from actual church bulletins describing their parish worship: "classical traditional," "classic contemporary," "contemporary traditional," (perhaps the most intriguing) or the just plain vanilla of "traditional" and "contemporary?"

The simple answer is: 1) in a kind of topsy-turvy Alice-in-Wonderland approach where nothing is as it purports to be, none of these terms really says what it means or means what it says; 2) all of them reflect a misunderstanding of both the church's tradition and the idea of the contemporary. Consequently, most conversations about parish worship start off with mis-perceptions not always easy to surmount.

The most recent voice in the conversation is the magnificent and lavishly produced four-part PBS series "The Choir." The story by Joanna Trollope pits the choirmaster and headmaster of the choir school at the fictional Aldminster cathedral against the dean and his cronies who wish to eliminate the choir, ostensibly to pay for a new cathedral roof. In reality, the dean sees the maintenance of the cathedral's 400-year-old choral tradition as an anachronism, an archaic impediment to the church's work in the modern world, not to mention his apparent ecclesiastical ambitions.

That word "tradition" seems to connote--for the dean of Aldminster and many who use it in the present-day "worship wars"--stagnation, inflexibility, and resistance to an open future. In actual fact the Latin *traditio*--from which we get our English word "tradition"--is an *active* word, an *active* concept, it is an *act*. It is the *act* of "the handing over

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of something from the past to the future.” It is the ballast providing the necessary stability and continuity as Christians move from any present to the future.

At its root, the church’s tradition refers to what the church essentially is and does--a community that baptizes, proclaims the Word, celebrates the meal. In a broader context it can include other aspects which assist and support those essentials. From the very beginning, the church’s song has been closely allied with what the church is and does.

Do Lutherans need the modern-day equivalent of the cathedral with its choir? Perhaps. Sixteenth century Lutherans had them in the form of court chapels and the larger city churches. Luther spoke approvingly of such endeavors and encouraged princes to support them, scolding and reproaching them when they failed to do so. There is no doubt a place for Lutheran “cathedrals” today--larger churches with ample musical resources where a Lutheran understanding and practice of worship and music is regularly brought to life week after week.

But that tradition needs to be handed on in parishes that would never think of themselves as “cathedrals.” It is, in fact, being handed on in countless parishes of modest size and resources where faithful church musicians--quietly and without fanfare--are passing on the living tradition of congregational song; where children are being taught the great hymns of the church on a regular and systematic basis; where with steadfastness and faithfulness pastors, musicians, choirs, and organists work together to help congregations learn, experience, and grow into the richness and vitality of liturgical worship.

Where this is occurring, the tradition is being handed on and received with gratitude and thanks by succeeding generations. Where this is not occurring, where the tradition is compromised by theologians, declared irrelevant by sociologists, or simply ignored by a variety of the well-intentioned, what is being handed on to our children is not the tradition--“the living faith of the dead,”--but a barren traditionalism--the “dead faith of the living.”✚

L.E.A.P. Into The New Year

Happy Leap Year! Isn't it great to have one more day this year to celebrate and serve the Lord!

What kind of "leaps" are you planning to make this year? The Lord does provide us the days, the time, the gifts, and the opportunities, to continually take a "leap of faith" as we share our ministry with others.

At this moment I am watching eight preschoolers and their teacher walk down a sidewalk outside of my office. It's been raining, and there are many puddles on their path. Isn't it interesting how differently little kids and we big kids approach puddles, both on sidewalks as well as in our lives? Each of the kids is having great fun splashing right into the puddles, all to the chagrin of their teacher! Whoops, there goes their teacher, cautiously dancing around the puddle as to not get her feet wet. Oh, the things we can learn from kids!

There will be many "puddles" in our paths throughout this year. We even have one extra day on February 29 to take that leap right into the puddles of life, bravely and courageously. These puddles may take the form of an illness, of broken promises, a missed opportunity, an unfulfilled dream. Because of sin, there are always roadblocks and barriers on our paths. But not to worry! The Gospel of Saint Luke, chapter 6, verse 23 has some good words for us as we take our leaps of faith. "Rejoice in that day and leap for joy, because great is your reward in heaven." The "that day" to which he is referring is the day when the poor are blessed, the hungry are blessed, and those who wept are blessed, because we know what life is all about through our Lord Jesus Christ.

Let us encourage each other in this leap year to take

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Ministries

that “Leap of Faith” to leap right into the middle of the “puddles” of life--to leap at helping those who need to hear our comforting words--to leap at serving and comforting the hungry and the homeless--to leap at the opportunities to do and tell our faith with the people around us.

It’s fun to play with the word L-E-A-P--let’s see what it also may say to us through acronyms.

L.E.A.P. -- Lutheran Educators Are Proclaimers!

L.E.A.P. -- Let’s Enthusiastically Affirm People.

L.E.A.P. -- Love Eagerly Awaits Possibilities.

L.E.A.P. -- Lift Each Anxious Person.

L.E.A.P. -- Lord, Enter And Powerize!

L.E.A.P. -- Lutheran Educators Are Promise.

Have a great “leap of faith,” not only on February 29, but throughout this year as we “leap for joy” in the Lord!†

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Five Things Your Teen Needs To Hear

1. “I don’t like your behavior, but I do love you.” This phrase has become a cliché, so trite that it’s often overlooked. Yet your teen needs to hear it--and to hear it often. It’s the message that God gives to his children over and over again, and parents do well when they say it and mean it.

2. “Tell me what’s bothering you. I promise I will listen, really listen.” Your child may choose not to talk to you, but you are doing your part in keeping the door between you open. Notice that you are not saying that you will solve your teen’s problems. Unless he’s asking for advice, don’t give it at this point. You might want to share some of your own stories to let him know that you understand what he’s saying.

3. “No!” When your child’s behavior is not acceptable, when she is doing something that is clearly endangering her life, when she is disobeying God’s laws, you as a parent must say “no” clearly and consistently. That is the responsibility God gave you when he gave you a child. Your child needs to hear it.

4. “You’re right: I was wrong. I’m sorry.” Every parent makes mistakes. By apologizing, you are not being a wimp. Confessing your mistake and asking for forgiveness restores a broken relationship between you and your child. You’re paving the way for future, positive communication.

5. “You are wonderful! I thank God that you’re my kid.” This message, spoken or unspoken, gives a teen courage to grow up and strike out on her own. Your teenagers are God’s precious gifts to you. Cherish them, and let them know that you care. It’s the best foundation you can give to your parenting.

From *Christian Parent*, March/April 1995

Giving the BEST

When was is the last time you thought of yourself as a minister? One who ministers. Is that a jolting concept?

Let's get even more specific. When was the last time you examined your theological training? Or looked at the theological courses you have taken to make sure that you have enough Biblical background to teach young children?

To teach young children? Theological training to teach young children?? *Young* children? Yes, that's exactly what I mean.

Our church body expects all teachers in its schools to have appropriate theological training for that teaching. In fact, The Lutheran Church--Missouri Synod (LCMS) specifies that such theological training includes Biblical knowledge, doctrine, application of doctrine to life, church history and religious instruction methodology. In fact, the synodical handbook specifies that expectation.

Wow! That's a heavy expectation. Now that I have your attention, let me further point out that in early childhood centers across this church body, that expectation is not being met even 50% of the time. In fact, less than 30% of teachers in early childhood centers of the LCMS have the theological training to meet the expectation of the synod.

But these are only young children, you say. It's not as important with young children. My response is a resounding rebuttal of that assumption! It is important!! In fact, it may be more important to have theologically trained teachers at the early childhood level than at any other.

You see, the challenge of teaching young children is that we must constantly simplify and interpret the

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teachings of Scripture to make them understandable to the youngest among us. That's the issue. Interpretation and simplification. In order to simplify anything without distorting its essence, one must understand its complexity to the fullest. Understanding the complexity of biblical teaching requires training. Theological training! Our church body provides ways for that expectation of training to be met. That's the purpose of the colloquy program, available at all ten of the Concordia University System (CUS) colleges and universities. To be eligible for the colloquy program, one must be a member of an LCMS congregation, hold a teaching degree and certification, and receive the recommendation of one's pastor. Further details of qualification are available through the colloquy office of each CUS school.

Don't stop reading now!!! I am fully aware that many of you in early childhood programs are not eligible for the colloquy because of church membership or degree status. There is an intermediate route available to all of you. It's the PELT program, available through each colloquy office. PELT is an acronym for Provisional Endorsement for Lutheran Teaching. It requires some, but not all, of the same courses included in the colloquy program. The course delivery methods are such that any teacher can find ways to reach the goal of PELT. Independent study, mentoring, and video courses are just some of the ways in which the content of the program is delivered.

Anyone who is teaching in a Lutheran early childhood center--or elementary or high school--is eligible for PELT. The goal is to provide basic biblical understanding and training to each person in the schools of the synod.

You're working in a center, not a school, you say? Early childhood centers are still schooling centers, places where the education of the children in their care is important. Early childhood centers still teach about Jesus. They still face the daily challenge of simplifying the truths of Scripture for the understanding of young children.

Think about it. Pray about it. Ask for God's guidance and direction.

Some of you *are* theologically trained, and for you, I praise God. You are the leaders we need to show the way in the spiritual training of young children. You are the examples of spiritual development in early childhood leadership. Or are you?

What about *your* spiritual development as a professional? Is it happening? As in all of learning and education, we're either growing or dying. So which is it? Is your spiritual life growing? Or does it consist of your lesson planning for Jesus time? How healthy is your own spiritual life, your personal walk with the Lord?

All of us are good at preparing the experiences and lessons so essential for our early childhood classroom and child care center. But on what are those

experiences and lessons based? Are they based on fresh, new learning and understanding gained from a continuing study of the Word? Or are they based on tired memories of our understanding and learning of long ago? How recently have *you* read the Bible? An entire book of the Bible? How healthy is *your* devotional life?

Have I hit a sore spot? Are you wincing? My goal is not to inflict pain, but to underscore the importance of your continued and continuing growth as a child of God, a servant/minister in his name.

All of us can do more in our growth as church professionals. All of us need to look at the expectations of the church as a mirror to show us what we need to do. That's the law applied to *our* lives.

The good news is that God doesn't stop there. He gives us the good news that he's always with us and always there, no matter how far off the path we wander. Jesus loves all of us, even teachers! His forgiveness and strength covers even our slacking off in the spiritual growth department.

So now what? What resolve have you made? Does it mean you need to revitalize the staff devotions into meaningful Bible study? Does it mean you want to work on your personal devotions and Bible reading? Does it mean that you will get the information about PELT or colloquy from the nearest CUS college or university? Does it mean you'll enlist the support of a colleague to mentor you in whichever goal you have chosen?

Don't just think about it. Do it!! God's blessing awaits you! The Gospel applies to your life, too.✠



The one principle of hell is--

"I am my own."

George Mac Donald

Our Heritage Of Lutheran Education

In 1829 Henry Rudisill, a German Lutheran from Pennsylvania settled in Ft. Wayne, a town of about 150 people, mostly French and Indians. He appealed to immigration committees and eastern churches to direct German Protestants to Fort Wayne. On October 14, 1837, 23 heads of families, representing about 65 communicants, met in the courthouse and organized the present St. Paul's Lutheran Church as an English congregation. Henry Rudisill provided the first accommodations for the church. In 1839 they erected a small frame church using it also as a school. (*Schools of the Lutheran Church Missouri Synod* by August C. Stelthorn; Concordia Publishing House, St. Louis; 1963 - pp. 27-36)

Like minded people, having similar interests or concerns, always have an urge to gather together in associations. That is why we have such things as the AARP, NEA, NRA, NAACP, NSTA, LEA, and even LC-MS. Leaders make their views known and try to draw other like-minded people to them. As human beings we are natural affiliators.

Growing up as a Lutheran in Long Beach, California, I had the opportunity to attend a Lutheran school, to associate with youth in other Lutheran schools, and to attend the first community Lutheran high school in California. All this was due to Lutherans who migrated to California from the mid-west and brought their faith with them.

Here in Fort Wayne we have an exceptional Lutheran heritage. The early Lutherans from this area helped to develop the wider association that we call the Lutheran Church--Missouri Synod. These people worked very hard and invested much time and wealth in what they considered to be of such great value that they wanted to insure it as an inheritance for the generations to come. What are we adding to that inheritance for the next generation?†

“A Teachable Season”

April may be the “cruellest month” in T.S. Eliot’s view, but for most of us, it’s January and February that must be slogged through. It’s cold in most sections of our country, and everywhere (in our hemisphere, at least) the hours of darkness exceed those of light. The holidays are behind us, and the spring is still far off. It is easy for most of us to find this time of year to be, both literally and figuratively, “the winter of our discontent.”

It is no different for educators at any level. We’re now smack dab in the midst of the academic year, with the “bloom” well off the “rose” of the year’s beginning, and months yet to go before the end of classes and the relative freedom of summer.

Yet for *Lutheran* educators there is something else. In addition to the secular time of seasons like winter, months like January and February, and the succession of weeks and days, we live in sacred time, marked by the church year. February (21st this year) brings Ash Wednesday and the season of Lent.

At first blush, this may appear only to compound depression. Lent conjures up images of churches draped in purple or sackcloth, of slow, minor-key hymns, and of sermons on repentance and the cost of our sin to a loving God. But it was not always so. “Lent” comes from an Old English word for “springtime.” Originally, it was developed by the church as a time for catechesis, or instruction in the basics of the faith for newcomers to Christianity, preparatory to their baptism and first communion during the Easter vigil. It was a serious time, to be sure, but not a doleful one.

Lent, in other words, was originally a time for

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teaching and learning. Even now, just as educators seek to create and then to exploit the “teachable moment,” Lent may serve as a “teachable season,” as many of the distractions of other times of the year are absent, and we can take advantage of a relatively uninterrupted stretch of time-on-task in the classroom. Especially as we seek to teach the faith, whether as a distinct subject or as it impacts and infuses other disciplines, we have an opportunity in this season to enable our students to begin to grasp that neither the world nor their lives dare be compartmentalized into secular and sacred spheres. We live in both at all times. Nevertheless, our ultimate goal must remain clear, to proclaim and live out what the Church’s ancient Eucharistic Prayer calls the “mystery of faith”: “Christ has died; Christ has risen; Christ will come again.”

There’s no time like Lent to recall these truths ourselves and to share them with our students✠



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